

My BOOK OF HISTORY



Naumie Greenberg

BEGINNINGS

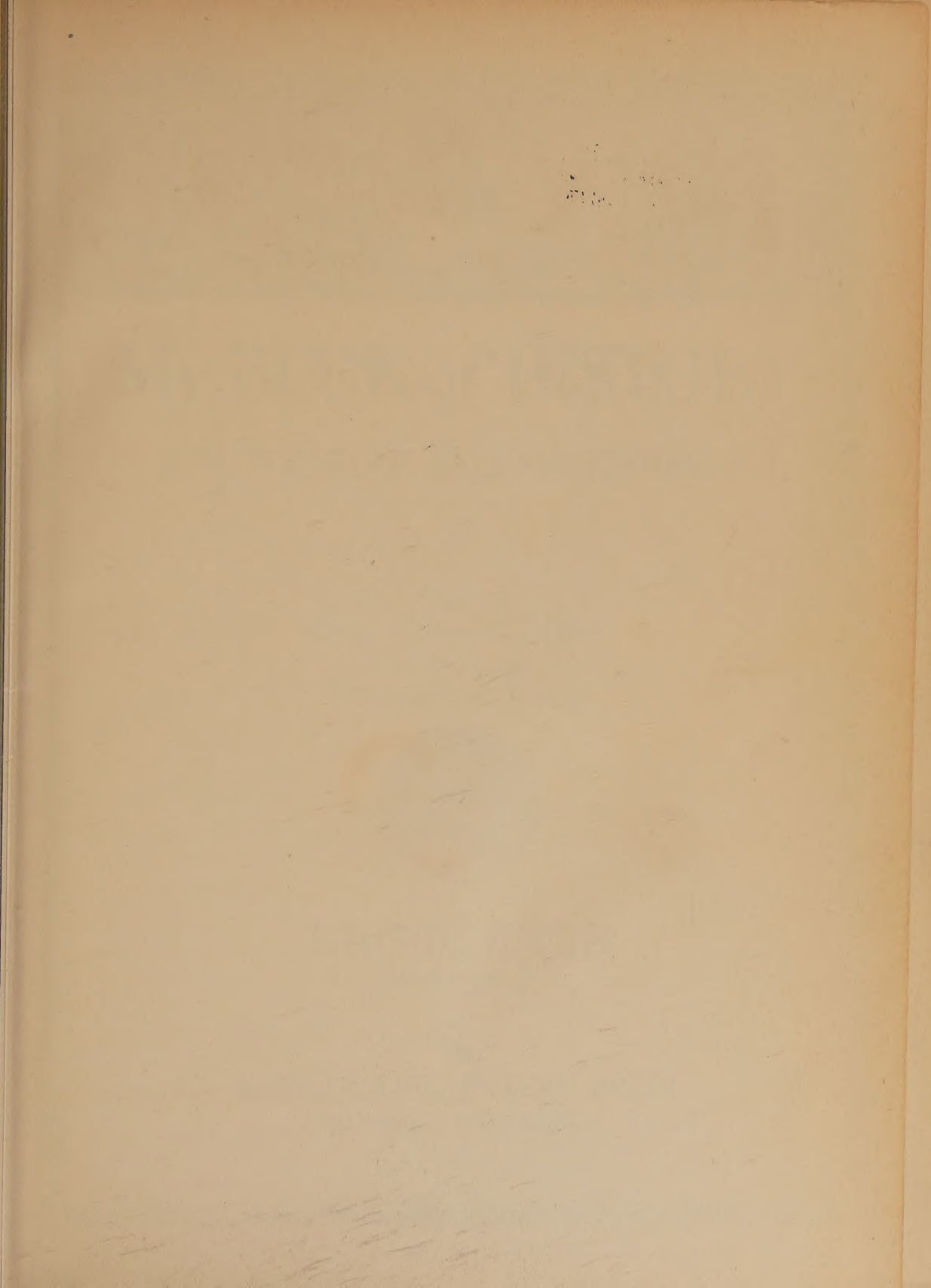


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My BOOK of HISTORY

A PICTURESQUE TALE OF PROGRESS

by
Olive Beaupr  Miller
assisted by
Harry Neal Baum



BEGINNINGS

Volume I

The
BOOKHOUSE *for* CHILDREN
CHICAGO • TORONTO 19

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THE PICTURE ON THE COVER
is taken from a wall-painting in the rock tomb of Ahmes at El Amarna. It represents Pharaoh Akhnaton of Egypt and his wife, Queen Nefertiti, with one of their little girls, just as they are leaving Akhnaton's wonderful palace in his new "City of the Horizon of Aton." The chariot is gaily decorated and the prancing steeds are gorgeous in their feathered head-dress. A touch of naturalness appears in the attempt of the little princess to poke the horses with a stick.

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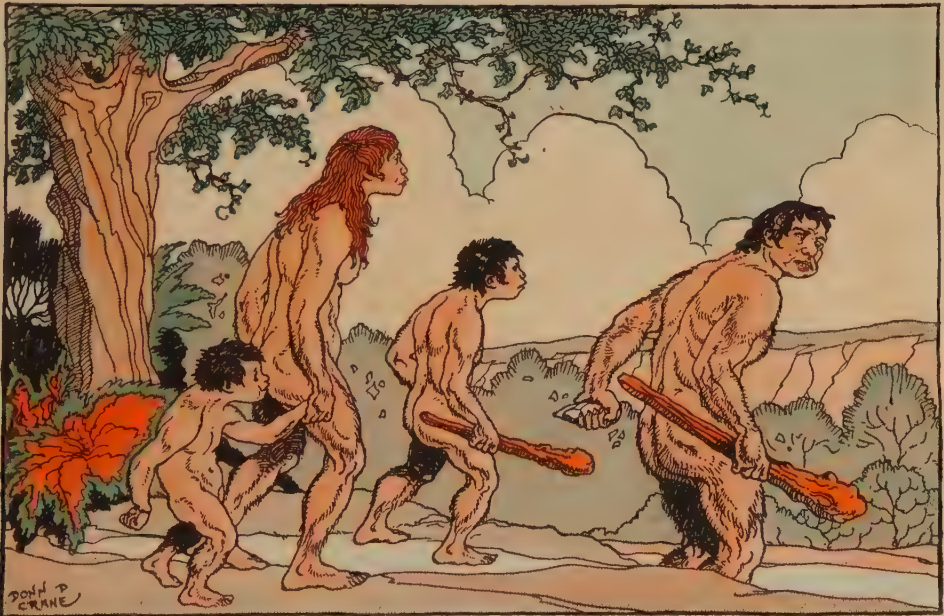
How People Lived a Long Time Ago

Early Stone Age

(ABOUT 100,000 B.C. TO 50,000 B.C.)

At the edge of the great forest grows the tall jungle grass. The wind is playing over it, stirring silver-green waves in the sun. Bird calls and monkey chatter shrill from the vine-hung treetops. Cautiously some living thing is winding through the grass. Now the ripple of shimmering blades closes over its head; now the long grass parts, and there appears a figure, squat, bow-legged and burly, with matted hair in a mass hanging to the shoulders. The face is almost chinless; the nose is broad and flat; the little eyes, beneath bulging brows, are peering everywhere, seeking, always seeking.

That is Father the Hunter, Father the Protector, bearing



a stone in one hand and a heavy club in the other. Behind him follows the family. All are alert and watchful; eyes and ears are open. They must catch the smallest hint of any approach of danger—cave bears or a sabre-tooth tiger may lurk near in the jungle. They are all of them searching for food, for berries, herbs or nuts, or perhaps for some bird or small beast which Father may bring down with the stone or club in his hand. And when they catch a wild pig, what grunts of satisfaction! How greedily they tear it, rip it up with their fingers, and noisily eat it raw!

It was a long time ago that Father and the family went hunting for food in this manner. Men were wilder in those days than the wildest savage today. They had no homes to live in; they had no fire to cook with; they did not even wear clothing. But it was very warm where they lived. The sun shone brightly all day long; the earth was covered with giant trees, a wild and pathless jungle, where family groups wandered about, eating wild fruits and nuts, hunting small game, and drinking from rivers and streams.

"Tiger!"

One sharp cry from Father, and quicker than thinking they run! They leap, they scramble, they spring up the limbs



The skull of the "dawn man," the earliest man known to have lived upon earth, was found in Piltdown, Sussex, England, in 1911-12. Together with the skull in the shallow pit of dark-brown gravel where it was discovered, there was a small piece of flint which had been chipped and shaped for use. This man is thought to have lived more than 100,000 years ago. He is sometimes called the Piltdown man, from the place where he was found.

of the nearest tree. Even Mother, with Baby clutched safe in one arm, climbs to the topmost branches.

The dreaded roar of the man-eater terrifies the whole forest. The birds and the monkeys are quiet, cowering in the treetops. Creeping with quiet feet, the sabre-tooth shows himself, gleaming among the grasses; but this time his prey has escaped him. They are high up out of his reach, hidden away in the treetops. Snarling and lashing his tail, he tramples the ground for hours, waiting below to catch them. But the family will not come down. If need be, they will sleep in the tree. The tiger must slink away and seek some prey less agile.

Most of the time, however, the family stays on the ground. When night comes they find a hollow, fill it well with leaves, and all cuddle down together, huddled in a heap, in order to keep themselves warm and protect each other from danger. And so they sleep wherever they are, until the bright sunshine awakes them to begin another day.

Father has very few words. He can scarcely talk with Mother. He can only utter rude noises like the sounds that are made by things. "Swish" means a stone or a stick; for sticks make a swishing sound as they are thrown through the air. A rumbling growl means a bear; a sharp "Yip-Yip" means a fox; a bird-call means a bird. And to tell any fact about objects Father has to make signs, or help out his grunts with acting.

Father runs up to Mother, a warning light in his eyes. "Gr-rr!" he growls. He means "bear," and he points away to the forest. A bear is in the forest. Can he be coming their way? Shall Mother flee to the treetops? No; Father lies down and closes his eyes. The bear is asleep or dead—if dead, then Father will take them all to eat the beast in the forest. But Father springs up and leads them off in the other direc-

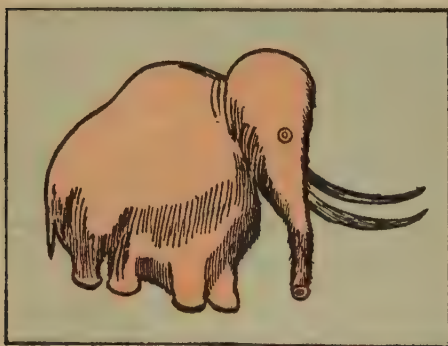
tion entirely. The bear is asleep in the forest. Mother understands. They must take good care not to rouse him.

In just such a manner as this, thinking little, but ever alert to any sign of danger, active in body, but sluggish in mind, men had lived on the earth for 200,000 years, wandering up and down, crossing into Europe from Asia, whence all races seemed to spring, and tramping wherever they chose.

How the Cold Changed the Family's Life

(ABOUT 50,000 B. C.)

Now no one thought much of the weather until the cold grew so intense that the family, which lived in those days, began to suffer severely. The sun was hidden from sight a great part of the day, and cold rains came with sleet and driving storms of snow. Herds of reindeer came southward with the mammoth and woolly rhinoceros. The mammoth looked like an elephant except that he had shaggy hair and grew to be twelve feet tall. With his head held high in the air, this great beast tramped the earth, brandishing threat-



This is one of the very earliest paintings upon the walls of a cave. It was cut in the rock about 25,000 B. C., and shows how the mammoth looked to the people living in those days. This animal was quite like the elephant in build, but was covered with long shaggy, reddish hair, and had a curious, dome-shaped head, with immensely long tusks of ivory on either side of the trunk. There are no mammoths living upon earth today, and they are known only by their bones and the pictures which the earliest people drew on the walls of their caves.

ening tusks from eight to ten feet long. But the mammoth and woolly rhinoceros were both grass-eating creatures, which rarely fell upon man unless they were roused to anger. It was the huge cave lion, cave bear, cave leopard, and sabretooth tiger, from which men had to flee; for these were man-eating beasts, too large to be attacked when men had no stouter weapons than a sharp stone or a club.



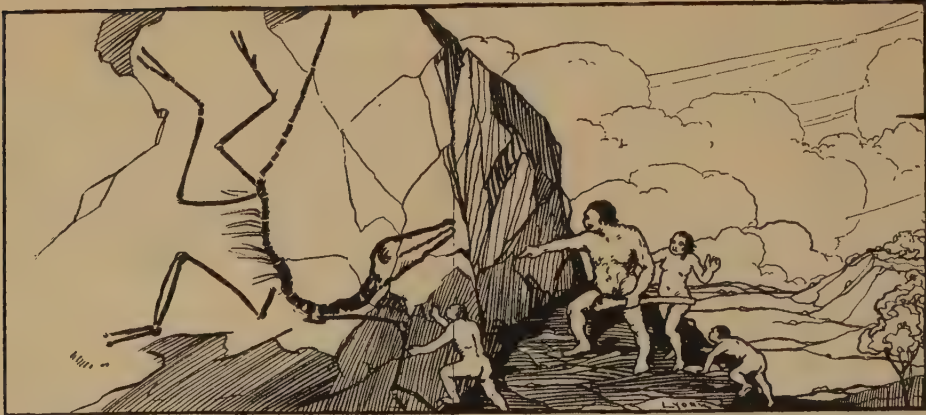
The woolly rhinoceros is another animal not found on earth today. It was a clumsy creature with one cruel-looking horn growing upright on its snout and a shorter one on its forehead, and with a thick shaggy coat as a protection from the cold. This picture was painted by early man in the cavern of Font-de-gaume, France, about 18,000 B.C. The outline is in red ochre with shading and a few lines to represent the hairy coat.

The snow on the mountains grew thicker, and heavy ice covered the rivers. Gradually all the snow turned to ice, taking the form of glaciers and slipping down the mountain sides into the nearby valleys.

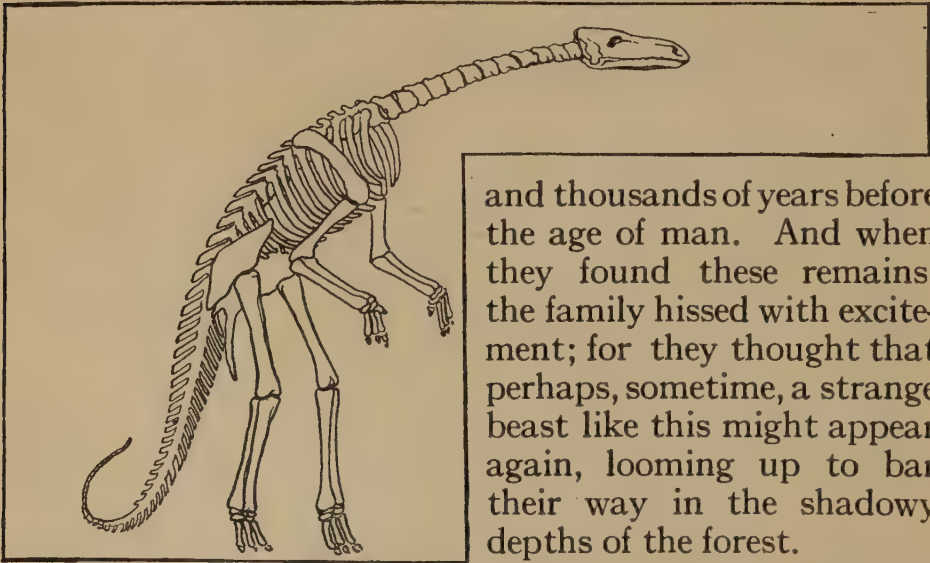
Although the family never dreamed of such a remarkable fact, this was the fourth time that snow and ice had covered much of the world; and each time that those great glaciers had swept away to the southward, all living things had died, and trees and plants had been frozen or pressed down into the bogs, to be found ages later as coal.

The earth itself had changed. Mountains had been heaved up, others had been worn down by the grind of the rivers of ice. Lakes had formed and vanished. Land had appeared and disappeared, now connecting continents, now leaving them isolated, surrounded by wastes of sea.

But in days of warmth and fertile growth, between those long times of freezing, gigantic beasts had walked the earth, like beasts in some strange dream. Sometimes, the family, wandering about, came on remains of these animals, giant petrified eggs or skeletons in the rock, left there thousands



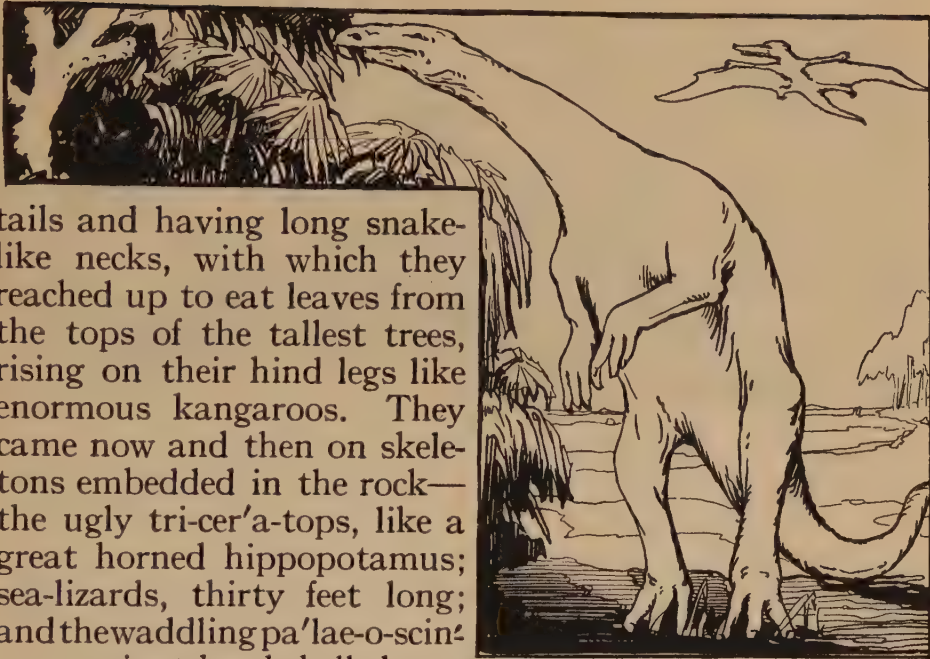
The family have found the skeleton of a pter'o-dac'tyl. This was a flying reptile which had lived many thousands of years before, in one of the warm times between glacial periods. The pterodactyl had a long beak, a very small body and enormous wings measuring more than twenty feet from tip to tip when outspread. The artist has drawn this picture from a skeleton found in the rocks of Bavaria, Germany. Other skeletons have been found in the United States and Brazil. All these queer animals disappeared from earth before the age of man.



and thousands of years before the age of man. And when they found these remains, the family hissed with excitement; for they thought that perhaps, sometime, a strange beast like this might appear again, looming up to bar their way in the shadowy depths of the forest.

This is the skeleton of a very large di'no-saur found in Arizona but now in the American Museum of Natural History, New York. The dinosaur was the largest land animal that ever lived; this one was sixty-five feet long and weighed nearly forty tons. The tail alone was over twenty feet in length and this helped balance the great beast when it stood upon its hind legs, as it undoubtedly did most of the time. The front legs were much shorter and weaker than the hind legs and probably were of very little use to the animal in getting around on the ground or in fighting its enemies.

They found the bones of di'no-saurs, immense and fantastic creatures, measuring eighty-four feet from their heads to the tips of their



tails and having long snake-like necks, with which they reached up to eat leaves from the tops of the tallest trees, rising on their hind legs like enormous kangaroos. They came now and then on skeletons embedded in the rock—the ugly tri-cer'a-tops, like a great horned hippopotamus; sea-lizards, thirty feet long; and the waddling pa'lae-o-scin'cus, a giant hard-shelled turtle, with sharp, horn-covered spines. But the family's fear

In spite of their great size, some of the dinosaurs did not like the taste of meat, but fed only upon vegetable foods and used their long necks to reach the tenderest leaves upon the treetops. Balanced upon tail and hindlegs, they would hold the branches in their short forelegs, as they nibbled at choice bits of foliage.

of meeting these beasts was quite without foundation; for they had vanished long ago, before there were men on the earth, buried in the engulfing clutch of on-coming rivers of ice.



Here are the tri-cer'a-tops and the pa'lae-o-scin'cus as they appeared in the swampy country when the earth was very warm. The artist has drawn this picture from skeletons of these animals found in the rocks of Arizona and Montana.



Clothing and the First Tool

The family suffered so much from the cold, that Father was quite unable to keep them warm with leaves; but one day the smallest Man-child, creeping under the hide of a bear which his Father had cast aside when he skinned the beast for supper, found that a bear-skin gave warmth. "Bear-skin warm," he grunted.

Father had noticed what Man-child had done, and for the first time he began to think, to work out a simple plan. After breakfast, he chopped at the skin until he had cut it in pieces. Then he fastened these pieces on the bodies of each of his children, over the right shoulder, and under the left arm, leaving the left arm free. The children were delighted! For the first time they were warm! For the first time they had clothing. For the first time man had used his wits to conquer his difficulties! And ever afterwards people wore clothing of some kind.

The next day Father sat under a tree tossing into the air the sharp stone he had used when he cut the bear-skin.

"Ugh, ugh!" grunted Father, by which he meant to say: "Small stone too much work! Need big hack-hack stone!"

But the larger stones were smooth and round, and had no sharp edge to cut with; so Father grunted again, and

this time he meant to say: "Hunter-man make edge! Hunter-man make edge on big, big hack-hack stone!"

Searching all about, he chose a large, gray rock. Then he made a work-bench by placing a large flat stone on the ground before the tree. Holding the hard, gray rock braced against his bench, he took his small sharp stone, and struck the rock a blow.

Crack, crack, crack! For a time nothing happened at all, and then all at once a chip broke away from the rock, a layer that tapered off, leaving a thin, sharp edge.

"Hi, yi!" yipped Father, pleased.

Hour after hour, he crouched there, striking away at the rock, while Man-Child crept up and watched him, eager and breathless with interest.

Crack, crack, crack! All day long, crack, crack!

As long as the daylight lingered, Father continued his work. So many blows had to be struck before a piece broke



Certain men who have made a life study of the skulls and bones of the earliest people are able to put pieces of bone together and to build up "flesh" on these bones so that they can show almost exactly how these people looked when they lived upon the earth so many thousands of years ago.

The skull at the left is all that has been found of the head of a Ne-an'der-thal man who lived between 50,000 B.C. and 25,000 B.C. near La Chapelle-aux-Saints in Neanderthal, France.

The skull was not found as the picture shows it, but in many different pieces which had to be put together very carefully. Then from holes in the jaw bones and from the bones about the mouth it was possible to place in a plaster cast of the skull, the proper size teeth and the right kind of nose. When these parts had been added, plaster eyeballs were placed in the eye-sockets, and the flesh part of the head added. This is shown in orange in the center drawing. The flesh was molded very carefully to follow the bone part of the skull, and a great deal of special knowledge and skill was necessary in shaping the flesh over the forehead, around the nose and mouth and about the chin.

The last picture on the right shows the plaster model with the outer skin and hair added, and this is how the Neanderthal man looked. The model is not that of any one man, but is representative of the whole race.



One end of the fist hatchet was made smaller than the other and was rounded and smoothed so that it could be grasped firmly without hurting the hand. The other end was bigger and just as sharp as it could be made, so that the cuts would be long and deep.

off, and, as Father worked toward an edge, he had to be much more careful. He had to give lighter taps and break off smaller pieces. It was not an easy task. Not until noon of the second day had the rock been given an edge, circular, like a chopping knife, and about three inches long.

"Hi, yi!" yipped Father in triumph as he gripped the stone in his fist.

"Hi, yi!" echoed Smallest Man-Child, thrilled with intense excitement. And he seized the hatchet himself and split a piece of bone.

So Father's hack-hack stone became the first fist-hatchet. Of course, it had no handle, and had to be used like a chopping knife. It was very crude indeed; nevertheless, it represented man's first attempt to make something, to fashion something to meet his needs, instead of being content with just what he could pick up. Here was man's first invention.

Afterward, Father found flint to be the best kind of stone for hatchets. Flint is very hard, but is made of many thin layers, between which a stone can be pushed; and by prying off these layers, instead of chipping his edge, Father found he could make a much more perfect tool. For a long, long time, however, no other shape was thought of, and the fist hatchet remained the only tool and weapon of man.

The First Home

In their new skin clothing the family were happier and far more comfortable than they had been before, but how very cold the wind was! Day after day the snow fell, and the

ice crept nearer and nearer their sheltered little valley. A cave would be warm and comfortable, but Father feared those dark holes; bears, hyenas, leopards, and other wild beasts lived in them. One day, however, he found himself weary and nearly frozen after a day of hunting. A cave yawned darkly before him. If only he dared to enter it! But he could not muster his courage. The shadows were deep and mysterious. The walls seemed to close upon him.

And then a sound startled him suddenly—the snort of a maddened animal, enraged by some unknown fear! In a moment he saw coming toward him over a nearby hill-top an enormous, woolly rhinoceros, plunging, snorting, fierce!

There was no time for thinking. Swiftly Father sprang forward. Before he knew it, he was in the cave, crouching, trembling, hiding. The great beast came heavily on; but he himself was fleeing. Some danger threatened him, too. Panting and terrified, he passed the mouth of the cave and disappeared in the distance.

And now Father dared to breathe and slowly looked about him. How warm it was in that shelter—no snow and no biting winds. And the place was free of wild beasts. It was cozy! It was comfortable! The floor was covered with bits of rock. The ceiling was higher than a man could reach and far overhead a bit of light filtered in through small cracks, partly dispelling the darkness, and keeping the air fresh and pure. Here was a home for his family. Here were safety and shelter. He grunted with satisfaction and hurried off to his mate. She must come with the children and see how cozy and warm it was in the depths of that long, dark cave.

The family filed in after Father, curiously peering about. Ah, it was good to be out of the wind! A cave was the place for a home! A cave was a real shelter! They had no fire it is true, and their beds were only dry leaves, but in all their lives before, they had never been so protected.



This cave is drawn from a photograph of the entrance to the cavern of La Chapelle-aux-Saints, France, where the most perfectly preserved skeletons of the Neanderthal men were found.

The First Fire

The longer Father and the family lived in their cave, the more they liked it. The family had grown in size with the passing years, and there were now a number of boys and girls of different ages to help in hunting and gathering food.

The cave gave them a place where they could keep the nuts, herbs, and berries which they gathered, and the boys often helped Father find stones and chip them into hatchets. The pile of animal skins grew until there were more than enough for clothes and covering, and some were used to make bags for carrying and storing.

It continued to snow most of the time, and when summer came, it was not the warm summer Father remembered years ago, but more like autumn. The winds were sharp and biting always; the trees put out leaves for a few months only. Even the sun did not seem to shine as warmly as it had before. When Father went toward the mountains in his search for food, he came upon great thick sheets of ice where no animals lived, and the land was utterly bare.

Still, the family was happy and fairly comfortable. The

skin robes protected their bodies and the cave gave both warmth and shelter. Other families passed them occasionally, journeying toward the south where they hoped to find warmer sunshine. But Father and the family liked their cave home so much that they remained where they were.

And then one night a terrific storm went raging through the valley. The snow turned to wet, biting sleet and back again to snow. Great black clouds darkened the sky, and rolled and thundered overhead. Occasionally, a flash of lightning illuminated the heavens.

It was much too disagreeable for any of the family to venture to go out. Through the long afternoon, they sat, huddled in the cave, uneasy and afraid. At night, they dozed off to sleep, but often they awoke, startled by some strange sound.

Toward morning, there came a crash that brought them all to their feet. The plain in front of the cave was lighted by a glare, lurid, weird, fantastic, coming and going fitfully and throwing unearthly shadows far into the depths of the cave. Soon the strong acrid smell of burning filled the air. This was a new experience, and, as always with something



new, the family was afraid. They lay in trembling quiet till the storm had passed them by.

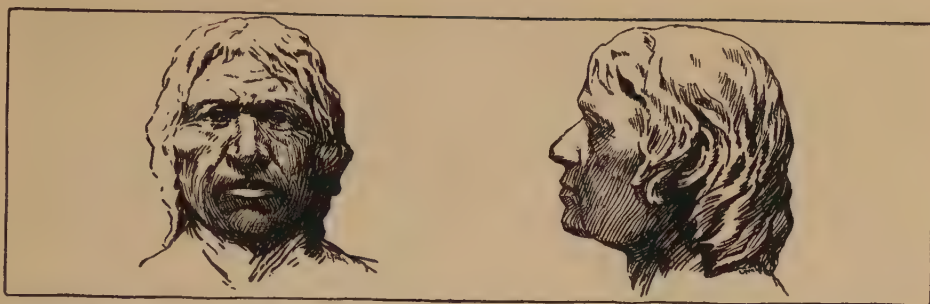
Then Father ventured to leave the cave and see what had occurred. The lightning had struck a dead tree standing at the edge of the forest, and the tree was all ablaze. The flames died down and rose again; heavy smoke mounted the sky, and bits of burning twigs now and then fell to the ground.

Cautiously, the family came out to see this strange new sight; and as they drew near the tree, they suddenly felt the heat and warmth that issued from the fire. It was a delightful sensation,—the warmth they felt from fire. Never had they felt it before, the delicious warmth of flames.

As the fire sank lower and lower, one of the smaller boys picked up a smoldering branch and whirled it in the air, but at that the branch cracked and sparkled and burst into sudden flame, which startled the child so thoroughly that he dropped his torch in surprise and it fell on a pile of dry leaves which readily caught fire, and made a merry blaze.

Thus Father discovered that fire had something to do with wood and dried leaves, and that he could keep it going if he would only feed it. Gathering some smouldering branches, he took them into the cave and placed them carefully in a hollow of the rocks. Then, kneeling before the blaze, he fed it with twigs and bits of wood until the flames leapt higher, and the smoke, curling up toward the roof, went out through the little cracks. What a comfortable warmth filled the cave! Father knew that his fire would live. Henceforth he could keep his family comfortable and warm even on the coldest days.

And now there were four important things that the family knew how to use: clothing, the cave, the stone fist hatchet, and fire. All of these came in the Early Stone Age, an immensely long period, hundreds of thousands of years, during which the progress of man was very, very slow.



A front view and a side view of the Cro-Magnon man, so called because the first skull of this type of man was found in Cro-Magnon, France. Teeth were missing in the skull, and after they were restored, the anthropologist modeled the flesh, skin and hair so that people today might have a reproduction of a man of the Cro-Magnon race.

II

A Tall Race of Hunters Appears in Europe

Middle Stone Age

(ABOUT 30,000 B.C.—10,000 B.C.)

At last, the world had grown warmer. When the hard, stinging snow ceased, the sun coming out again, began to melt the thick ice in the valleys; and the water, thus set free, rushed down the mountain sides in a mighty flood, forming rivers and many lakes.

Grass, flowers, and trees began to thrive with strength, and it was not many years until the fresh green of growing things covered even the brown, bare spots where the ice had been before. There was still a cold season, but it was the same kind of winter weather as there is today, and this was followed by Spring, Summer, and Autumn in regular order. Indeed, from the days of the Fourth Glacial Period, when the ice formed and then melted, there have been no changes in climate.

Some 20,000 years after this flood, the primitive hunter folk had disappeared from Europe. In their place was the

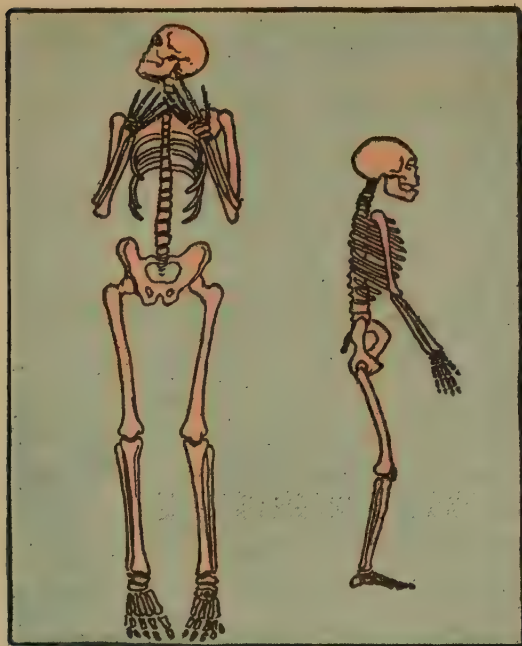
tall, handsome Cro-Magnon race of well-built, intelligent men who came swarming into the land from some place to the south and eastward.

And now changes came more quickly. The slow upward struggle of the Old Stone Age was passed; for this tall handsome race of hunters was gifted and alert, far in advance of the low-browed, chinless, savage, Neanderthal men.

The Cro-Magnon men discovered how to make better clothes by cutting pieces of skin and sewing them together. They had learned that meat cooked over fire tastes better than meat eaten raw. They had found they could make a new fire whenever their old one went out, by rubbing a hard

stick in soft rotted wood till a tiny flame appeared; they had better weapons, sharper knives, and spears with points of flint fastened to a wooden shaft by means of tough strips of leather. Above all, they had a language and could talk with each other freely.

At first, each separate family had found its own name for things, had made whatever sounds it chose to indicate an object, but these men met in groups to hunt, so they had to agree on some common words which all could understand if they were to work together. Thus



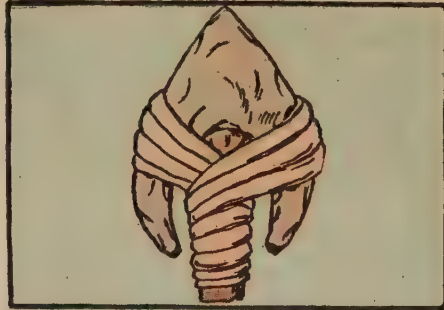
These two skeletons of men who lived in the Old Stone Age and the Middle Stone Age show why this chapter is called "A Tall Race of Hunters Appears in Europe." The smaller skeleton is that of a Neanderthal man found in the cave of La Chapelle-aux-Saints (see page 18). The taller skeleton is a man of the Cro-Magnon race found in the Grotte des Enfants. All Cro-Magnons were quite tall, the average height being six feet one and one-half inches.



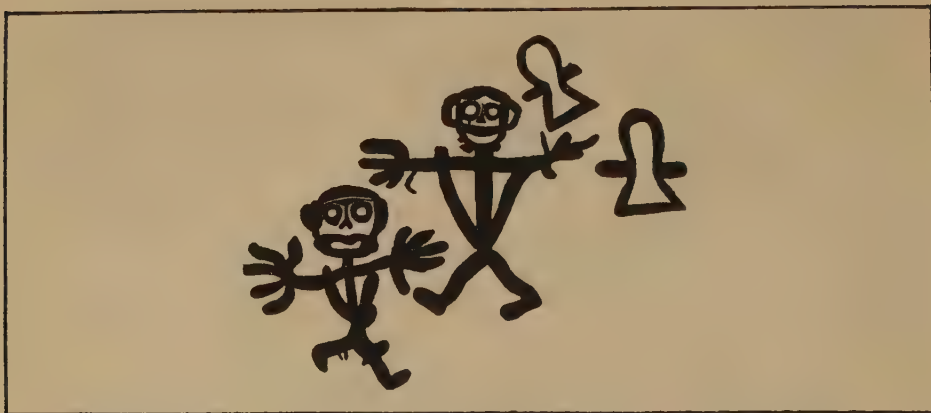
Many years passed before early man learned how to make fire. At first fire was always taken from something set burning through natural causes and whenever the fire in the cave went out it was started again by carrying a flaming brand from some such source. Then men noticed that flint struck on any piece of rock which contained small bits of metal, produced a spark which would ignite punk or dried leaves. Still later men discovered that the friction caused by rubbing a hard wooden stick in the soft, rotten punk of a tree would cause the punk to smolder and finally burst into flame.

a crude form of language slowly developed among them.

People also had names, and these were usually given them because of some characteristic. In the cave where Father and the family had lived so many years before, there was now a tall handsome boy of this fine Cro-Magnon race and he had been called Og, because he never cooed and murmured like other babies, but instead said "Og-og-og-og," as he stumbled among the skins and played with bits of stone. His sister was straight and slender like the reeds which grew near the river and so



Flint arrow heads and spear heads were fastened to the wooden shafts by splitting the wood, inserting one end of the stone, and then making all tight by binding leather thongs around stone and stick.



The Cro-Magnon people lived not only in France, but also in northern Spain, and these funny little men were found painted upon the walls of one of the Spanish caves, where they have been since between 18,000 B.C., and 10,000 B.C. Although they were very crudely drawn, it is easy to see that they are intended to represent men. The purpose in drawing them is not known; perhaps they stood for enemies whom the magicians and sorcerers were to destroy by spells and enchantments, or perhaps they were simply pictures.

she was named River Reed. The Father was called Thrower because he could throw his spear farther than other men, and the Mother could run so swiftly that she had been rightly named Fleet Foot.

Og Invents the Bow and Arrow

Og lay on a pile of skins in a corner of the cave, waiting for the meat which River Reed was cooking. He had just returned from his first hunt with the men and he was tired, but proud, because he had carried his own flint spear and had asked for the help of no one. He had tramped over hill and plain, through tangled grass and prickly bush with never a murmur nor a complaint. He had lain quietly in the bushes while the feeding herd approached, wandering nearer and nearer the hiding place of the hunters, and he had thrown his spear with all the force of his arm, when his father, uncle and older brother sprang all at once to their feet to thrust their weapons suddenly at the unsuspecting beasts.

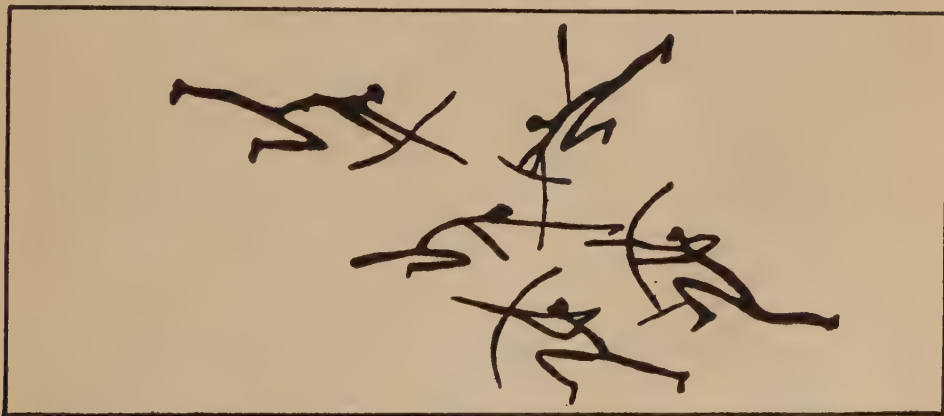
And now as he lay on his pile of skins, he played with the

stone-pointed spear which belonged to him alone. Og could throw straight and true when he was not too excited; he had practiced day after day in the forest near the cave, but, because he was still very young, his throw did not have back of it the strength for which he longed.

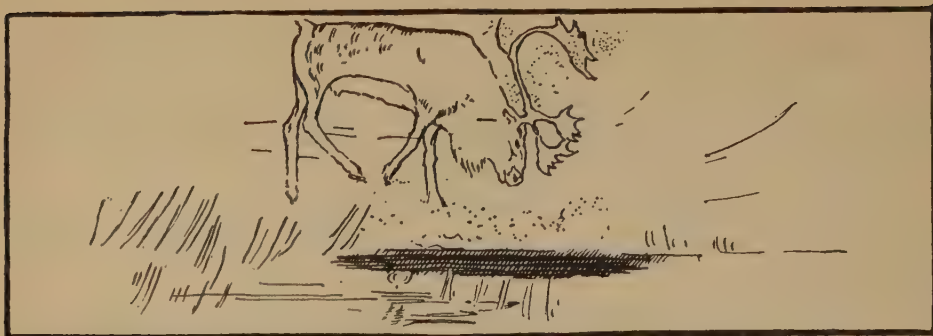
This fact bothered Og. He thought a great deal about it, and again he went over all the details of that day's great adventure.

How long they had lain in the bushes till the grazing herd came near enough for the hunters' spears to reach them! Ah, could they only have thrown their spears when they first sighted the beasts! But to hurl a weapon so far would take a great deal more force than the strongest hunter possessed.

This was what Og was thinking when River Reed interrupted him with a call that his meat was ready. As he hurriedly rose to his feet, his spear dropped to the floor with its head caught in the stones. Bending over to get it, he stumbled and almost fell, and his pressure against the spear shaft bent it into a bow. Stretched to its utmost, the



Upon the walls of a rock shelter in eastern Spain, men of the New Stone Age painted this exciting battle scene, called "The Fight of the Bowmen." The straight lines for bodies, arms and legs, and the round dots for heads are very much like the pictures children draw. The wonderful thing about this painting, however, is the vigor and spirit which the artist has put into every movement. In looking at the painting, it is possible to catch the very strain and heat of a real fight. It was probably made about 8,000 B.C.



About fourteen thousand years ago, this picture of a browsing reindeer was carved upon a piece of reindeer antler by a Cro-Magnon artist living near what is now Kisslerloch in Switzerland. The proportions of the reindeer are fine, and no modern artist could follow more closely or accurately the natural position of the animal with its head lowered to the grass. The most important thing about this carving, however, is the fact that it is the very earliest picture known showing landscape. The reindeer seems to be feeding beside a pool of water, shown by the wide dark lines. To the left, the upright lines are reeds growing in the pool near the shore, and there are even reeds shown upside down below the dark lines, giving a perfect idea of the reflection upon the surface of the water. Truly it is a remarkably life-like picture to have been drawn about 12,000 B.C.

wood sprang back, lifting the stone where its head was caught and throwing it with tremendous force clear across the cave. Crack! the stone whizzed through the air just missing River Reed. And River Reed was so startled that she almost dropped the meat.

For a moment Og was bewildered. There lay the spear at his feet, but whence had come all that force that had hurled the stone such a distance?

As he ate, he continued to wonder, and, pressing his spear against the ground, he noted with eager interest the strength of the push exerted against his hand when he bent the shaft in a bow. Then, with a strip of cured hide, he tied the two ends together, so the shaft could not straighten out but must remain in a bow.

What a new thing was this! Og was delighted with what he had learned, but he did not yet know how to use the force that was in his bow. The hide string hummed when he plucked it, giving forth agreeable sounds, so Og tried different methods of making that pleasant noise. Picking up a splinter of wood from the floor where his uncle had

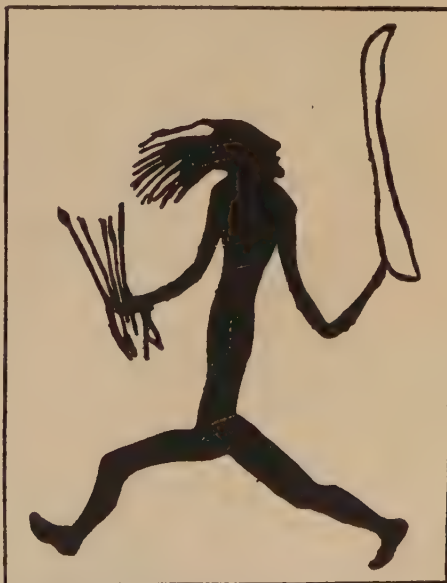
formed a spear shaft, he rubbed it across the string, amusing himself with the humming, until one end of the splinter caught in the hairs of the hide. Then, as Og jerked to free it, pulling on the string, the splinter slipped from his fingers, and whizz! it shot through the air just as the stone had done.

"Hi!" cried Og in delight and he picked up another splinter and tried to make that fly. Soon, by investigation, he learned that his bit of wood could always be sent across the cave, if he placed it against the string, then pulled back the string and let it go again.

Without knowing it, Og had discovered what men in other parts of the world were learning at the same time, the principle of the bow and arrow.

At first, Og thought his bow nothing more than a toy, with which he and River Reed played in a glade on the edge of the forest; but, as he watched the splinter fly, he gradually came to see that here was the very thing for which he had been wishing, a weapon to throw a spear from a distance, and throw it with very great force.

With this idea in mind, Og made new bows of different woods, until he found just the springiness which threw his sticks the farthest. Then he made arrows, slender and straight, flint-pointed like his spear, but lighter and much shorter. Thus equipped,



A vigorous dancing warrior painted upon the rock shelter of Alpera, Spain, probably about 10,000 B.C.



Armed with bows and arrows, the hunters are shown shooting at the stags. This painting by early man is in dark red and appears upon the walls of the rock shelter of Alpera in Spain, where it has been since about 10,000 B.C. With feet spread apart to brace themselves, the hunters are drawing back their bows. Extra arrows are shown behind one of the hunters, and from the line stuck into one of the stags it would seem that at least one shot had found its mark.

he and River Reed practiced shooting in the forest until they were both good marksmen, but they told no one about their new weapon.

Not until Og was quite sure of his aim, did he take his bow one morning and go to the hunt with the men. How River Reed longed to go with them! But she waved a good-bye from the hill near the cave and Og knew how deep was her interest in what he should do that day.

"What is that thing, Og?" the boy's older brother asked when he saw what Og was carrying.

"It's something I made to hunt with," said Og and no one questioned further; for they naturally thought that Og was carrying nothing more than a toy.

It was a long, weary march over rolling plains, before the little band saw a herd of small deer, grazing quietly in the distance. Here was the food they sought, if only they could get close enough to throw their spears at the creatures.

At once they entered the forest, and, keeping near the edge, they crept up toward their prey, till they came to the end of the woodland, where they met keen disappointment; for the deer were still so far away that even with the longest spear-throw, no one could hope to reach them. Moreover, deer were so quick and alert, that should anyone show himself beyond the screen of the trees, they would all be off in an instant, far beyond hope of capture. Here was Og's chance at last to try his new bow and arrow.

"I can throw a spear farther than the deer," the boy said to his father, as the older men talked together, vainly seeking some way of securing the food which lay just out of their reach.

Og's father paid no heed. He did not deign to answer.

"I can do it with this thing," Og insisted, showing his bow to the men.

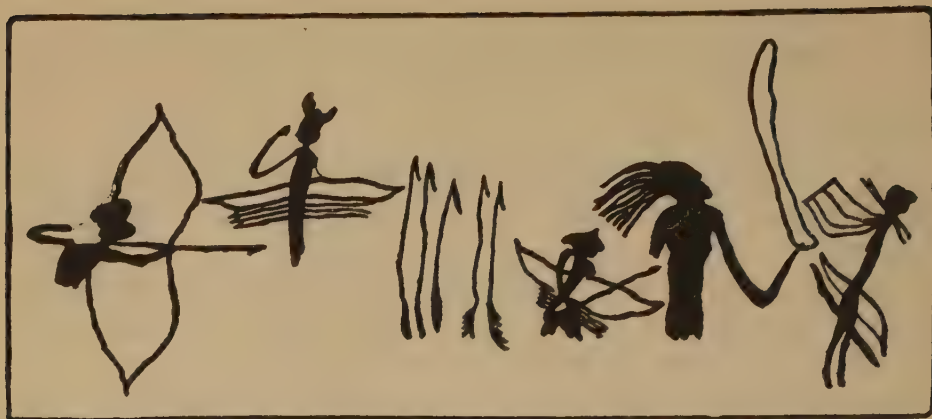
But no one bothered to look. They did not think his words worthy of even the least attention. So Og stepped up to the edge of the forest, and found a level space where he could stand well braced with his feet spread wide apart. Carefully choosing the straightest and sharpest of his arrows, he fitted it to the string. Then he drew back the bow, and, selecting the nearest group of deer, which grazed apart from the rest with heads buried deep in the grass, he sighted for the shot.

"Twang!" went the string. Swift flew the arrow; and down went a deer, while the herd bounded off in a flash.

The men were



Another painting of a stag hunt found upon the walls of the "Cueva de los Caballos" near Celbocacer, Spain, dated about 10,000 B.C. This is also in dark red. Something seems to have driven a whole herd of reindeer toward the hunters, for the animals are rushing forward in spite of the arrows shot into them.



The large figure of the hunter on the right of this wall painting from the Cueva de la Vieja at Alpera, Spain, shows a feathery head-dress very much like that worn by the American Indians. The two figures to the left also have a head-dress. The arrows shown have only a single barb on the point, and although some have feathers on the shafts, others seem to be perfectly plain. This was painted at the end of the Middle Stone Age, about 10,000 B.C.

struck dumb with surprise. They stood absolutely speechless, watching open-mouthed, while Og ran into the open space to bring back the fallen deer.

At last men had discovered the use of the bow and arrow. They had taken a great step forward; for heretofore they had fought with beasts only at close range, depending on stealth or brute strength. Now they could substitute skill for strength. They had begun to think and to lift themselves, by their thinking, above the level of beasts.

The Beginning of Painting

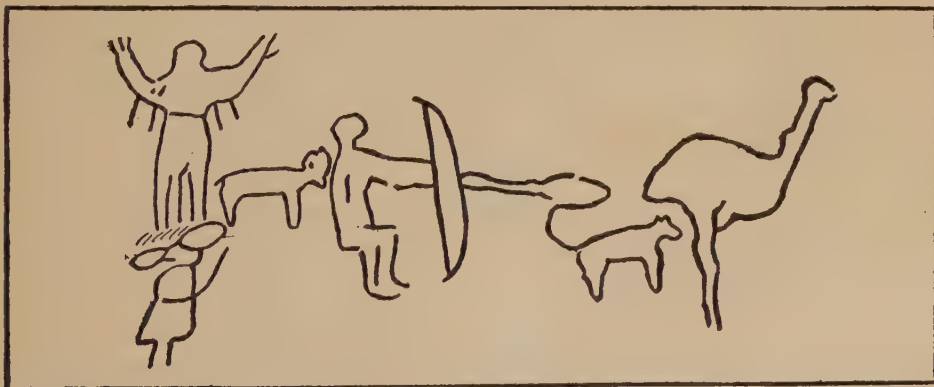
One of the caves near that where Og and River Reed lived was a great deal larger than the others, so much larger, indeed, that in it several families lived with plenty of room and to spare. These families were all related, because each son, when he took a wife, had brought her home to an unused part of the big cave, instead of finding a smaller cave where they would be alone. An active old father, too, dwelt here, and he was head of the family, as fathers were in those days, no matter how old they were. Some forty people

lived there,—five sons and their families, with children of all ages,—but sons and sons' wives and grandchildren all obeyed the old father instantly and unquestionably, whatever he might say.

The boys and girls from this cave played with Og and River Reed, and Og had among them one special friend, a boy of his own age, named Mo.

Now one of Mo's uncles, called Guff, was the artist of the family, and he had taught the boy how to cut the outlines of animals on the stone walls of the cave. Og was eagerly interested in the carvings made by Mo, and he often held the torch while Mo, in some far-off corner, was cutting on the wall. Indeed, Og sometimes tried to make the outlines himself, but in this he never succeeded.

Guff now and then took the boys on journeys through forest and plain to show them the beasts of the region and to point out their characteristics. And always when they returned, Guff bade Mo try his hand at cutting what he had seen. Of course Mo was not permitted to work on the precious ivory, which came from the tusks of the mammoth;



A man, followed by his wife, child and dogs, shooting an ostrich with bow and arrow. This carving upon the Atlas rocks of northern Africa is practically life-size. It was made by scratching lines in the rock, or punching holes with pointed flint stone, and then going over these scratches or holes again until wide, deep outlines were cut clearly in the rock.



An Atlas rock carving of two buffalo with great wide-spreading horns, an ostrich, and a man with a bow, followed by his dog, evidently running away from them. This carving was made at least 5,000 years ago and the kind of buffalo shown has entirely disappeared from earth, although its bones are found frequently. The man seems to have an apron fastened around his waist; his hair is shaved at the sides and piled in a crest upon his head.

it was far too difficult a task to catch the mighty mammoth. Hunters had to lay traps, and even when a maddened beast had fallen into the trap, it took scores of men to kill him. Material so rare as ivory was for the best artists only. But Mo was permitted to carve on bone, on deer antlers and on the walls of his cave.

It was here on the walls of his cave that he carved the creatures he knew best, the reindeer and river salmon. But the fierce cave bear, and the sabre-tooth tiger, the terror of men and beasts, Mo had never seen and so he did not carve them. His pictures of the mammoth, too, and the mighty woolly rhinoceros were not especially good because he met them so seldom. The animals he knew well, he also carved very well, and of these he liked best to cut the picture of the bison, an animal like the buffalo, which roamed in great herds through the land.

One afternoon, when Og and Mo had grown to be young men, they followed a herd for hours and then came home again to carve what they had seen.

Og held the torch while Mo worked, but after a while he

grew tired of standing still doing nothing; so he idly picked up from the floor a torch all charred at the end. As he swung this to and fro, it hit the side of the wall and made a sooty black mark.

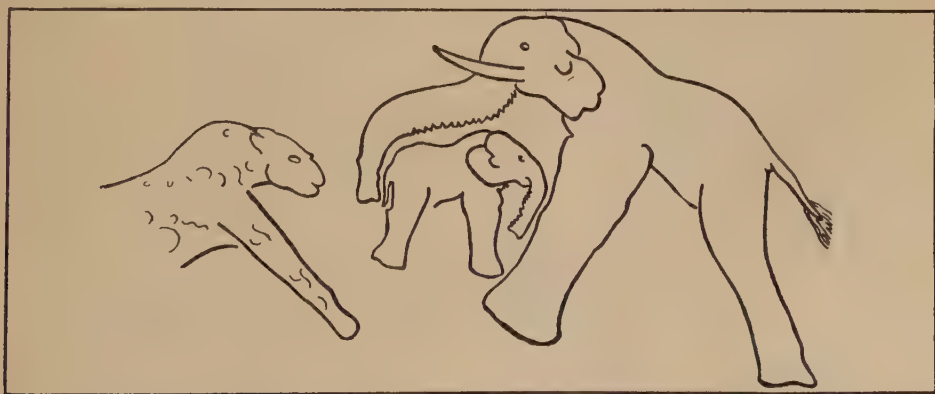
"Look, look, Mo!" cried Og. "See the marks I make."

So Mo took the stick himself and tried making marks on the wall. In broad sweeping outlines he had soon traced the figure of a bison.

"Isn't that easy!" he cried. "I must tell Guff about this. Making marks on the wall with a stick is certainly far quicker work than cutting them in with a knife."

And Guff was likewise pleased, when he saw the black marks of the stick. To show him how it worked, Mo drew another bison; then Guff had to draw a bison, and the two grew so eager over the new discovery that the wall was soon covered with a whole great herd of bison. Even Og's crude attempt was among them.

"That's fine," cried Og, as the little group stepped back to view the work in the flickering light of the torch. "But



In this Atlas rock carving by early man a leopard is trying to carry off a baby elephant from beneath its mother's trunk where it has crawled for protection. The mother is angry. Her trunk raised to flay the leopard, her forefeet braced to receive the attack, she will fight to the end for her baby. The drawing is so clear and full of action that the artist must have seen the very happening he cut in the rocks. These African elephants are a good deal smaller than the Indian elephants seen frequently today.

"I have another idea." And he disappeared from the cave.

In a moment he had returned, carrying in his hands a lump of yellow clay. "Try drawing with this," he said.

Guff covered a stick with the yellow clay, and now he found that he could also draw yellow lines on the wall.

Greatly excited, Og rushed out again, and this time he returned, bringing red and brown clay for the painting.



The drawings in this picture are copied from paintings made upon the walls of caves by men of the New Stone Age. The artist is shown in the act of drawing one of the bison found on the ceiling of Altamira, Spain. See page 39. The other animals—wild horse, reindeer, boar and wild steer—are from paintings in the cavern of Font de gaume, Dordogne, France.



A little girl, five years old, found this beautiful painting of a bison on the ceiling of a cave near Altamira, Spain. Her father, the Marquis de Santuala, was interested in picking up pieces of flint, arrowheads, and other stones which early man had shaped and he and his daughter had gone into the cave together in search of these curious bits. After a time the child grew tired of watching her father dig. Being small, she could easily move about where the roof was too low for the man to stand upright. Suddenly she called out to him, "Toros! Toros!" This is Spanish for "Bulls! Bulls!" Her father came as quickly as he could and found her pointing up at the ceiling of the cave which was covered with paintings of animals, some of them being more than five feet long. Here were painted bison, stags, deer, horses, and wild oxen, together with pigs and wolves; all together, there were not less than eighty figures painted upon the ceiling. The bison here shown is one of the finest of these paintings; four shades of color were used, and in every detail it is remarkably true to life.

So Guff and Mo began filling in the black outlines of the bison with their red, brown, and yellow colors. They had found the first method of painting. They had, for the first time, used colors in making pictures of things.

Thus in the Middle Stone Age men learned how to paint as well as to carve. They discovered the bow and arrow and greatly improved their stone tools. Progress was still very slow but men were beginning to think, and to feel an inner impulse toward expressing themselves in art.



In this carving made by early man upon the Atlas Rocks of northern Africa, there is pictured a man wearing a mask with long ears, shaking his boomerang at a lion. Although out hunting for big game, the mask was just as important to the man as his weapon, for he undoubtedly thought that it would help him in overcoming the lion.

Quite often, when the earliest people went hunting for food, they would have their artists draw pictures of the animals they hoped to get. Sometimes these drawings had arrows sticking into them, and the people believed that the act of drawing the picture gave them some kind of magic power which made the success of their hunting sure. Probably most of the drawings of animals on the cave walls were made for this purpose.

Another way of bringing success in hunting was for one of the men to dress up in the skin of an animal. Then as he danced and sang a chant of magic words, the hunters knew they would be successful. The hunter in this picture has on only a part of an animal skin—the mask with long ears.

III

New Ways of Living

Late Stone Age or The Age of Polished Stone

(ABOUT 10,000 B.C.)

When men found out about fire and clothing, tools and a cave, long ago in the Early Stone Age, each family lived by itself. They had no friends or near neighbors; there was no one to share their joys, no one to help them. But now, in the Late Stone Age, people lived together. The children made friends with the children of other families, and the wives visited with one another, while the men went hunting in groups. And it is a good thing for people to be together. When they live apart, one man who is a thinker may discover something of real importance, which makes it easier to obtain food or prepare it; but unless other people hear of the new invention, it can be of little use except to that one family.

Therefore, as time went on, many changes in living and thinking slowly came about, but with no clocks or watches to measure hours, no calendars to measure time, year followed year, unnoticed, and the Middle Stone Age grew into the Late Stone Age without any sudden change.



Here are some engraved outlines found upon cave walls, supposed to show masks used in bringing success in hunting, in finding favor with the gods, or for other magic purposes. They were carved about 18,000 B.C.

The most important development was the discovery that flint tools need no longer be made by prying off layers of stone which always left ragged edges, but could be given sharp, even edges, if they were ground on a whetstone, a hard stone with small sharp grains. The new period was therefore called the Age of Polished Stone.

Chisels, drills, saws, the stone ax, and the stone knife were now ground on a whetstone. Men had nearly as many tools as the carpenter of today, all made of stone, of course, but strong and sharp and serviceable. With these they could cut down whole trees and not merely the smaller branches. They could even cut other kinds of stone which were not as hard as flint. And so at last they were ready to make themselves better homes.



Instead of living in caves, they began to make little round huts, and this was very important because it shows

This drawing shows the priest, or medicine-man, or sorcerer, dressed up in the antlers, mask, beard, skin and tail of different animals, for the purpose of bringing good hunting to the men, or securing for them the favor of the gods. The painting is twelve feet from the floor of the cave of Trios Frères in the Pyrenees Mountains and was made about 15,000 B.C.



With the aid of their medicine-man, or sorcerer, a group of hunters are trying to work magic so that their next day's hunting may be successful. The sorcerer wears the antlers, head, skin, and tail of an animal like the sorcerer in the picture at the bottom of page 41. Some of the hunters wear magic masks, as shown in the upper picture page 41. As they dance about the fire, a hunter pretends to shoot the skin-clad sorcerer and this, it is believed, means that the animal the sorcerer represents will be killed without fail in the hunt next day. The feathered head-dress, bow and arrows of this hunter, as well as his air of vigorous dancing, are taken from the rock-painting, page 31. All primitive people believed in the power of magic and seldom went hunting without thus making success certain.

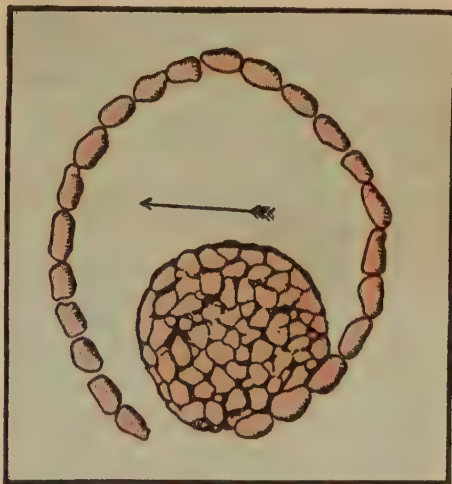
that people were becoming more and more masters of natural conditions, struggling to overcome the limitations they found in any part of the world. These earliest houses were round, and the framework was usually made of the reeds which grew in the marshes, over which there was a coating

of thick mud. Such houses could be built wherever a family chose. Usually a circle of stones was placed around the walls within the hut; and at one side of the doorway, these stones were grouped together to form a place for the fire.

It did not take people long to build a hut like this, and so it was no great task to move about to new homes. Men could not thus move their caves, and if they chose to live in a cave, they had to stay in one place, even when the herds of animals wandered far away. So, gradually, there developed two different ways of living. Some people still lived in caves and had permanent dwelling places. Others wandered about, following the herds, and building new homes very frequently wherever they settled down.

It was in one of these reed and clay huts that a certain boy and girl once lived many thousands of years ago. Dee and his sister Dart were twins, and they lived by the grey North Sea, in the land that is now called Denmark.

The entire family had helped build the new house on a spot which the father Dorn had chosen not far from the shores of the sea. Dart was especially skillful at weaving the reeds back and forth, and she and her mother Durth had worked away at the framework, while Dee and his father, waist high in the marshes, had kept them supplied with rushes. Afterward, Dorn had plastered the hut with mud which the twins had brought him.



Plan of the remains of a late Stone Age hut. The circle of stones was placed around the walls of the hut. The open place at the left, was the door, and the solid circle of stones near the opening was the hearth. There were no chimneys in early huts, so the fire had to be built near the doorway to permit the smoke to escape.



This carving cut into the Atlas rocks of northern Africa shows a man holding a stone ax in his hand, followed by sheep. The first axes did not have handles; men held them in their fists when they wished to cut or chop anything. But this picture was made after it had been learned that greater force could be given to the blow by attaching the stone ax blade to a long stick or wooden handle.

The First Pets

It was a very happy life which the four led in their little hut beside the grey-blue sea. There were other families close by, but food was always plentiful, wild duck from the marshes and sometimes wild boar or wild bull.

Most of the time Dee and Dart did not go very far from home, because there were wolves in the neighborhood. They stayed close to their mother, helping her pick fruits and berries, gathering wood for the fire, or searching for oysters and shell-fish along the shores of the sea. But sometimes, as a great treat, their father took them out hunting.

"Father," cried Dee one night as they all sat about the fire. "Take Dart and me with you tomorrow!"

"What does your Mother say?" asked Dorn, yawning and stretching his arms, for he had tramped far that day, and brought home a heavy bull.

"O Mother, let us go!" cried Dee and Dart together.

The Mother smiled on both children and readily gave her consent. So Dorn and his young son and daughter set out

next morning at dawn, the children each carrying a bow with a small bag full of arrows and a sharp flint knife at the belt.

It was a bright, cloudless day, just cool enough for tramping. The three did little hunting, but, as they marched along, Dorn told them about the wolf and wild boar, where they hid and how to hunt them; he pointed out the ducks' nesting places, and showed them queer fish in the water. Then he made the twins hide in the tall grass or bushes, just as they would have done, had they really been out hunting.

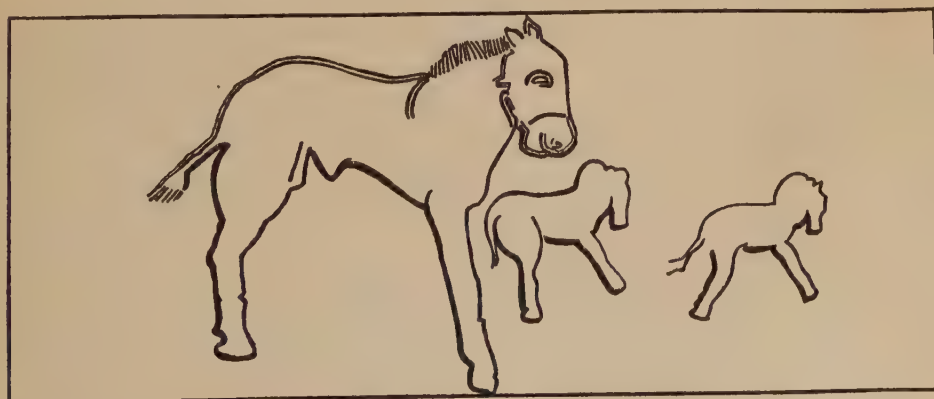
It was mid-afternoon, on their way back home, when Dorn halted the children suddenly.

"Quiet!" he cautiously whispered, and Dee and Dart stood still, listening with both ears.

Soon they made out a whimper, the little crying yelp of animals close by.

Dorn crept slowly forward and disappeared in the grass. But in a few moments he called:

"Come here! Dee! Dart! Come here!"



One of the finest of the pictures upon the Atlas rocks is that of a wild ass with two young ones. The cutting of the outline of these animals is very firm and clear, the figures are well-proportioned and life-like, and a real artist with sincerity of feeling must have done the work.



Hurrying to him at once, the children found him seated and holding two little animals who yipped at him in suspicion.

"What are they?" cried Dart in surprise.

"Wolf pups," replied her Father. "Take one. They won't hurt you."

And he put one into the girl's arms and gave the other to Dee. "Hold them tight or they'll run!"

"Where is the mother?" asked Dee, for he knew the mother-wolf would not be very far from puppies as young as these.

"She must have been struck down by some hunter's arrow," said Dorn; "for she is nowhere about."

So the children played with the pups while Dorn sat watching them, smiling. At times one clumsy puppy would escape from the children's arms, and pretend to be glad he was free. He would shake himself and jump around, but he always seemed secretly anxious for the children to catch him again.

"O Father," cried Dart at last. "Let us keep these pups!"

Dorn was greatly astonished. Beasts were good for food, and their hides had many uses, but what could one possibly do with live wolf pups like these?

"I want to keep this one to play with." Dart explained.

So Dorn agreed and the children took the two young wolf cubs home.

"What have we here?" cried Durth, as much surprised as Dorn. "What can we do with wolf cubs?"

Nevertheless, she, too, in a short time loved the pups, and she helped the children feed them, and fastened them securely to pegs driven into the ground. They called the pups Goo and Gah, because they, too, were twins.

Day by day, as Dee and Dart played with the wolf cubs, they all became firm friends, and soon it was no longer necessary to fasten the pups to the pegs, for they always kept close to the children and were in and out of the hut, very much in Durth's way.

So that is how man found his first animal friend. And as time went on, and the wolves became more and more dog-like, they helped Dorn in his hunting and guarded the children from danger. When other men heard of Dorn's



This drawing of a wolf by the artists of the Middle Stone Age, about 10,000 B.C., was found upon the walls of the cave of Font-de-gaume in France. Unlike many other drawings, the animal was not traced in red, but in black. First, a part of the cave wall was smoothed down and this was then covered over with red crayon or paint. The outline of the wolf was afterwards drawn in black upon the red background, and certain parts were shaded in black to make the drawing look more natural.

useful pets, they also trained animal pups—wolves and the young of the jackal. Slowly these wild beasts changed until they became the dogs that man loves so dearly today.

Making Pots of Clay

Now Dee and Dart lived thousands of years ago in the Late Stone Age, and yet they were not very different from the children of today, especially in their games. Almost every afternoon, they could be found on the shore, wading and dabbling about and building little toy huts.

One day they made a lake by digging a hole in the mud, and they lined, with woven reeds, the channel which let in the water. Then they made a log bridge to place across the channel and when their task was done, they viewed it with real pride.

"Now we must make some houses," cried Dart, "for the people who live by the lake."

"All right," Dee agreed. So they set to work again, gathering more reeds and weaving little round huts which they covered over with mud. In the last gleam of light before dark, they had the pleasure of seeing a handsome little village placed all around their lake. And when Durth called them to come in and sleep, they were no more willing to go than children are today.

"O let us stay up a bit longer," they teased. "Just a little bit longer!"

Next day when they returned to their lake, the sun had baked the mud village until the houses were all so hard that they could be picked up and moved about wherever the children chose.

"Look, look!" cried Dee, holding a house upside down. "It's just like a basket, covered with mud. I think it would carry water."

And he stooped and filled the house from the sea. Sure enough, he had guessed aright! The water remained in the house, and not a drop leaked out.

Just then Mother Durth came down to the marsh and saw Dee carrying water in that strange sort of basket.

"What's that, Dee?" she cried. "How are you carrying water?"

So Dee showed his mother the basket and Durth exclaimed, and murmured, and began to talk to herself: "Now just think of that! How long it is since people have known that the sun will bake clay hard, yet no one has ever thought before that baked mud might hold water."

And she went on thinking further. "If this mud basket holds water, perhaps I could use it in boiling meat instead of my heavy stone pot."

Now this stone pot, to which Durth referred, was found, in the Late Stone Age, in almost every home. To make it, the father of the family selected a great block of stone, and then with drills and flint chisels, he cut and chipped away, working at the inside, until he had made a hole large enough to hold several gallons of water. But this was such very hard work and took such a very long time that families rarely possessed more than one precious pot.

Moreover, these stone pots were heavy, and the walls were so thick that heat from outside could never pierce a way through. To cook in them, small stones were taken



One of the earliest known pieces of pottery. The pot, or jar, was formed and shaped entirely by hand, so that it is rather clumsy and crude. It has no decoration except the marks cut into it when the clay was soft. These cuts were once filled with white chalk, which has since fallen out.



and placed in an open fire. The pot was filled with water and meat, and when the stones were hot enough, they were thrown into the pot. As more and more stones were added, the water came to a boil, and some one had to watch the pot and keep throwing in more hot stones until the meat was done.

Durth knew that the mud basket, if only it would hold water, was thin enough to let heat pass through, and so could stand over the fire and would not have to be watched and constantly fed with stones. What a great deal of time would be saved if she could cook like this!

So she took the mud basket into the hut, filled it with water and pieces of meat and placed it over the fire.

But the mud had now been touched for such a long time by the water that it began to melt, turning soft again, and dripping water and mud slowly into the fire, which sputtered and almost went out.

That evening Durth told Dorn about her trial with the basket, how for a time it had held the water and then turned back into mud.

"If it would only stay hard," she said, "it would be a great help in cooking. I could place it right over the flames."

As she spoke, it chanced that Dorn, poking the coals of the fire, found there a large piece of mud which had dripped from the vanished basket. This he raked out with a stick, and when it had quite cooled off, he took it up in his hands and saw that it was hard, stone-like in every respect.

So he put this hard piece in the family stone jar, and filled the jar with water. All night the mud lay in the water, but in the morning, behold, it was still as hard as rock.

Now Dorn thought about this all day, and the more he thought, the surer he was that it was the effect of the fire which had changed the mud into stone.

So the next day he made a new basket, and after the sun had dried it, he built a big fire in the open and placed his



Right beside the fire place in this picture, there is a drawing of the kind of pot Durth used for boiling meat. A hole cut inside the solid stone was filled with water, and hot stones were put in it until the water boiled. A



People always like to have beautiful things about them; so almost as soon as they had learned how to make pottery, they began decorating it by painting colored designs upon the soft clay before burning. This jug has straight up and down bands and a zigzag design.

basket squarely in the middle of the flames. Thoroughly he cooked it, and then when he scattered the wood, he found that his mud basket had become a hard stone pot, which would hold water for any time and could be used for cooking directly over the flames.

So it was Dee and Dart who made the hard mud basket, Durth who saw how helpful it would be in cooking, and Dorn who found out how to make the mud stay hard by baking it in the fire.

Then Dorn told other people how he had made his pot, and it was not long before everyone was making pots of clay. There were many different shapes, because mud was easily formed and molded when it was soft, and scores of new uses were found for these convenient vessels.

Soon, too, someone learned that mud could be painted before it was baked, and fire would bake the paint so that it would not wash off; and because people like to have pretty things around them, most of the pottery after this was decorated in some way with different designs and colors.



As people became more skillful in painting designs upon pottery, they were able to draw the more graceful spiral patterns. The picture shows several pieces of pottery with different treatments of spiral designs.

Now, living in huts instead of caves, with animals for friends, with plenty of polished stone tools and pottery to make work easier, all meant that the people of the Late Stone Age were rapidly progressing and leading more secure and comfortable lives.

IV

The Lake Dwellers

Late Stone Age

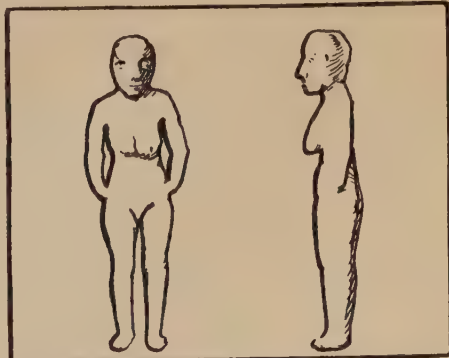
Dorn had heard of a people who knew how to make better houses than the mud hut in which he lived. One of his neighbors, a younger man, had journeyed into the South a few years before, and he had many wonderful tales to tell of different ways of living. He told of a people who not only built their houses from the trunks of trees, but who caught fish with hook and line instead of spearing them, as Dorn had always done, standing for hours on the bank, patiently waiting to cast his spear, whenever he saw the flash of a shadowy fin in the water.

Dorn was greatly interested. Durth was also impressed, and sometimes she would tell him that they really should go South and try to find out for themselves about these new ways of living. And so they decided at length to make the journey southward.

Dorn gathered together his skins, and his stone tools. And then he asked the children to which of their friends they meant to give their wolf cubs.

"We can't part with Goo and Gah," the twins began to wail; so their father was forced to agree that the pets should go along with them.

One bright spring morning, the family said good-bye to their neighbors and set



The earliest artists not only carved and painted figures of people and animals, but they also molded and cut out of stone or ivory beautiful little figures. The figure shown in the picture was made in Egypt about fifteen thousand years ago.

forth on their journey,—a real journey of discovery, inspired by the eager desire to find out what men had learned in countries far away.

On the second day, they passed beyond the land which Dorn knew from his hunting, and thenceforth they set their course by the sun, going slowly but surely southward.

The wolf pets ran and scampered close beside the twins. It was all a glorious adventure. Sometimes the family spent a week beside a flowing river, or on the banks of a limpid lake, while Dorn went hunting in the neighborhood to lay in supplies of meat.

On these occasions, a small mud hut would be erected or a simple leaning roof to protect them from the weather. Here Durth would cook and attend to her regular duties, and although the twins were never permitted to go beyond her sight, they played with the cubs, with pebbles and leaves in their usual happy manner.

The sun shone brightly most of the time, and each day grew longer and warmer; so they frequently rested at noon-day, and then continued their journey as long as the light remained. Gradually, the land changed. After wading across a shallow place in a very wide, rushing river, the family found themselves at length in the midst of a rolling, green plain, where there were not as many thick forests as there had been in their old land, and where there were many different kinds of gay-colored flowers and birds.

Sometimes they came to villages built down close to the water. Then Dorn would leave his family hidden carefully in the bushes and go forward with open arms and hands to show that he was a friend. In general, the villagers received the newcomers with kindness and fed them with strange new cooked meats, or with different herbs, and berries. Sometimes Durth and Dorn had difficulty in making them-



selves understood, because their language was not exactly like that of the village people, but signs always helped them out and they got along very well.

Dorn was a bit disappointed to find the houses in this new land still made of woven reeds, like the ones he knew how to build, except for the use of small tree trunks to support the walls and roof; but Durth, one day, learned something that to her was very important. She heard of a new kind of food.

Now up to the time when the family had started out on their journey, they had lived on meats and fish almost entirely, and there were not many different kinds of meat from which to choose. About the only variety was in the method of cooking. Meat might be held on spits and roasted over the fire, or baked in the coals, or boiled in a pot of water. The only other food beside meat was herbs, fruits, nuts, and berries.

But to these usual foods about which everyone knew, the women of the river villages added a wonderful treat,—a kind of bread, made from ground berries of wheat which grew wild in the plain nearby.

The powder of this wheat was mixed with water and formed into thick round cakes, which were then cooked on flat stones heated in the fire. This was the first bread that people made, and Durth noted every step carefully. She learned that the wheat must be a ripe gold before picking. The village women showed her the exact amount of water used in the mixture and how to test the cooking to be sure that the bread was done. And when the travellers started southward again, Durth carried with her a jar of powdered wheat which the village women had given her.

For days the family noted that the country grew more rolling and they seemed to be mounting higher. Then, one morning, Dorn called attention to a gray-blue mass far off that seemed a bank of clouds. As they journeyed nearer, however, they saw that the mass of clouds was really a range of mountains, rising blue and misty against the line of the sky.

But here they were stopped by a river, broad, and swiftly flowing, wider and deeper than any they had crossed before. Dorn was obliged to spend several days chopping trees and making a raft, while Dee helped bind the logs together with the tough, strong stalks of vines. Then the jars and bundles, carried on the journey, were placed in the center of the raft. The family sat down beside them, and Goo and Gah were fastened with leather strips to the floor. Father cut the vine which held the raft to the shore, and so the family entrusted themselves with all their worldly possessions to the mercy of the stream.

Dorn had a long pole which he stuck in the bottom of the river, intending to direct the raft straight to the opposite shore, but the strength of the current was far too great. Westward, it bore the little bark, and with such tremendous force that Dorn could no longer guide it. The family found

themselves afloat, alone on the face of the waters, swirling, pitching, dipping, and helplessly borne away, in a different direction entirely from the one they had wished to take. Sometimes the raft scraped so close to the rocks, that the travelers held their breath and clung to each other for safety, while the wolf pups crouched still lower and whimpered in fright. And once it tipped so dangerously that Goo slipped down to the very edge and was only kept by the strip of hide from falling into the river.

Through all the long hours of the day, the exciting journey continued, but just as the sun was setting, the raft swept around a bend and headed straight toward a sandy beach. Then Dorn found bottom with his pole and was able at last to guide his bark safely to the shore.

Ah, what a relief it was to feel dry ground beneath their feet! Thankfully the family laid themselves down to sleep beneath the stars.

Next morning they set out southward again. They had no means of knowing how far to the west they had drifted, but each day brought the mountains nearer to their view, rugged, snow-peaked, glistening.

The country grew more wooded, and soon they plunged into forests, shadowy and mysterious, with tall, straight, soaring tree-trunks and interlacing branches, through which the sun came trickling in flitting gleams of gold. Then, at length, one afternoon, they came on the shores of a lake, so wide they could scarcely see across, and here they made their encampment and rested for the night.

After their experience on the river, Dorn did not wish to attempt a crossing of the lake. It was necessary, therefore, to walk around the water; but on the following morning, when the journey was continued, the family suddenly rounded a jagged mass of rocks, and saw, all at once, the

very thing for which they had sought so long, a village of wooden houses.

"Look!" cried Dee, almost gasping. "The houses are in the water!"

And they all stood still in amazement, for the village certainly did appear to float on the face of the lake. But as they drew nearer, creeping cautiously through the forest, they saw that the houses rested on wooden platforms, which were supported by piles, driven down into the soil at the

bottom of the lake. From each of these wooden platforms, a small bridge led to the shore.

"You wait here in the forest," said Dorn, whispering to Durth and the children, "while I step out on the beach and make myself known to the people."

Then he stepped from the protection of the trees, and with open arms, walked slowly toward the nearest bridge. Almost at once, however, a sudden shout arose. A man rushed out of a house, ran to the edge of the bridge and pulled on a dangling rope. Instantly, a part of the bridge was lifted up in the air, and a stretch of open water lay between Dorn and the Lake Dweller. Then other men ap-



The mud hut home of Durth and Dorn was in Denmark on the shore of the North Sea. By travelling straight south, they moved through Germany, following first the Elbe River and then the Weser River where they were carried away by the current, arriving finally at the lake village off the shore of Lake Constance in Switzerland.



The lake-dwellers cut down trees with their stone axes, chopped off the branches, and so made piles twenty feet long sharpened at one end. These piles were driven several feet into the bottom of the lake where the water was eight or ten feet deep. Upon the platform which was supported by the piles, they then built their houses using rough boards for the sides and reeds for the thatched roof. Railings were placed all around and a small bridge gave passage to the shore. Sometimes several houses were built upon one platform, but when separate platforms were built, they were all connected by narrow passageways.

peared, lining up on the platform, all armed with spears, with bows and arrows, and axes.

Dorn stood perfectly still till he noticed that one of the men, who seemed to be the leader, motioned him to come closer.

"What do you want?" the man called.

The language was not just like Dorn's, but, still, it was close enough so that he could understand.

Slowly and carefully, he explained that he and his family were traveling alone, that he did not wish to make war, but had only come to visit and to learn new ways of living.

Dorn then called to Durth, and the family appeared on

the beach, laden with jars and bundles. As soon as the Lake Dwellers realized that the newcomers were not enemies, but only peaceful visitors, they let down the break in the bridge and received them with greatest kindness.

The leader explained to Dorn that the houses were built in the lake so there would be greater protection from roving bands of robbers or wild beasts in search of food.

"Bears sometimes attack huts on land," he said; "but out here over the water, they are never able to reach us."

Now the Lake Dwellers had made better use of their flint tools than had the people of Dorn's old country, and the houses themselves were fashioned in a manner very different from the mud hut. A framework of rough timber was first erected in a square or rectangular form, and to this boards were fastened with wooden pegs. Mud was plastered in the cracks and thus the entire building was lasting, tight and strong. Openings were left for doors, and some of the houses had window holes high up near the roof, which was sloping and thatched with grass. Most of the houses had porches and the roofs were extended to cover these porches just as they did the house.

Inside, the houses had tables, stools, and benches made of wood, and there were wooden pitchers and spoons, besides fine pottery vessels.

One of these lake dwellings happened to be empty when



The Swiss Lake Villages were discovered in 1854 when a long dry season caused the water in the lakes to become quite low. Then it was that piles such as these were noticed sticking up from the bottom, and in the mud around the piles there were found pottery, bits of cloth, tools, furniture, ornaments and other personal belongings.



All that remains of a real dug-out canoe belonging to early man. Made by hollowing the trunk of an oak tree.

Dorn and Durth arrived, and in this the family made their home.

Soon the newcomers had become a real part of the village. Dorn went hunting with the men and learned how to make a boat, a "dug-out," as it was called, because it was made of the trunk of a tree which had been dug out inside. Durth worked with the women, and the twins learned to fish from their own front porch, using a fish-hook of bone fastened to a hide string and baited with bits of flesh.

How Dart Began Farming

Now, one of Dart's duties, as she grew a little older, was the gathering of the golden wheat berry used in making bread. Early each morning she left the house, bearing her pottery jar, and all day long she searched for the wheat in the broad, rolling plains about. Sometimes Dee would go with her; but more often she went with the girls of the village who had the same task as she.

What a great deal of time it took! Sometimes the little wheat-gatherers would find a large patch of grain, where they could pick berries for several days, but more often the plants were scattered in among other grasses and they could pick but a handful before going on with their search.

All through the summer Dart worked, and her wheat

was stored in pottery jars against the cold winter weather, when the grass-lands would all be brown and there would be no more berries.

It was on one of these wheat-gathering days, that something happened of tremendous importance to all the villagers. Dee had gone with Dart, and as they neared home in the late afternoon, bearing their well-filled jars, they were playing a game of tag. Usually Dart was the swifter, so that Dee had to dodge about to keep from getting caught, and on this particular afternoon, as he tried to slip out of her reach, he fell with a headlong plunge, and spilled his precious wheat in a shower all over the ground.

At that, the game stopped at once, and both the children flung themselves down to pick up their golden treasure. But they could not recover it all. In their frantic efforts to get back every single grain, they only pressed some of the berries well down into the ground.

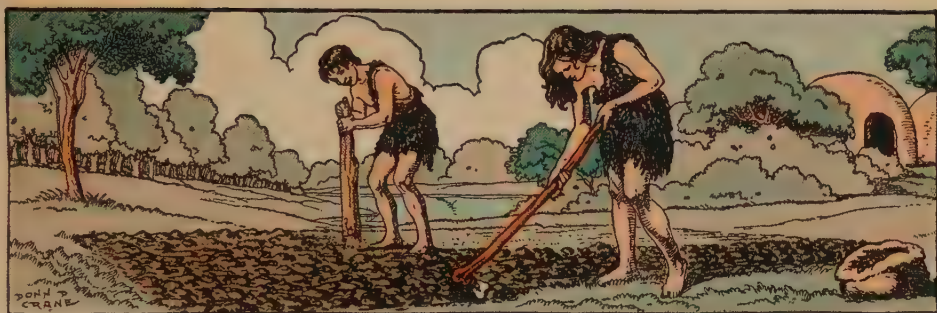
For several weeks after this, Dart did not pass that way;



A hoe belonging to the Late Stone Age. It was made from a bit of branch with a sharp angle in it, and the flint stone-head was fastened into the split wood by wrapping around it many layers of leather thong.

but when she chanced once again to come on the scene of their mishap, she found that the rich black soil where Dee had spilled the seed was covered with short green plants that looked very much like grass. Early in the following spring, each of these plants lifted bearded heads, laden with golden berries, and as Dart set herself to gather them, she thought, with a sigh of relief, what a help it was to have the plants all growing there in one place.

Now this was the very first time that anyone had planted seed for grain, and though Dee and Dart had by no means



The hoe used by Dart in preparing the ground is exactly like the real hoe shown on page 62.

intended to do such a thing, Dart often thought of the matter during the summer which followed, and when she remembered how the seed had been spilled and pressed down into the earth, how the plants had grown and given new seed, she began to see very clearly that men might sow seed by intention and grow their grain in one spot, instead of depending entirely on chance, and being compelled to hunt for it all over the plains round about. So she talked with her father and mother about her new idea, and they gave her permission to try and see what she could do.

During the winter of course, she could do nothing whatever, save talk about the planting; but what she hoped to accomplish, gave rise to so much discussion, that by the time spring had returned, everyone in the village was curious and eagerly interested in the outcome of her attempt.

Dee made her a kind of hoe which was nothing more than an ax-blade attached to an extra long handle. And with this simple instrument and Dee at hand to help her, Dart set to work on her field.

It was not a large patch they planted, but they broke the ground very thoroughly and pressed the seed into the soil with a great deal of care. Then as the weather grew warmer and the grain plants pushed up their heads, Dart



This is a mealing stone, or grinder for breaking up the grain into meal, or flour. It was simply a rough piece of stone hollowed out to hold the grain, and another small, smooth stone was used for crushing.

cut out the weeds and carefully tended her plants, until at last in midsummer the berries began to appear.

How delighted was Dart! One day she filled her jar and brought her first berries home in triumph, while a crowd of chattering on-lookers followed at her heels.

Then Dart ground the grain between two stones, Durth mixed the powder with water to form the cakes, and placed them on the hot stones to cook. And that evening, when Dee and Dorn came home from hunting, they ate the bread made from the seed that Dart had learned how to grow.

Thus it was that Dart began farming; and next year the other villagers each selected a piece of ground and planted wheat seed, likewise. Little did Dart then dream of what a great thing she had done, but, as every one took up farming, the effects in years to come were very far-reaching, indeed.

When each family had a small piece of ground upon which they grew their grain, they could not move about and wander from place to place as Dorn and Durth had done, without depriving themselves of the harvest. It took all summer for the plants to grow, and the fields must be tended and kept free of weeds. This meant that families were now compelled to settle down in one place, so that after farming began, people did not move about nearly as much as before. And as the same family, year after year, plowed and cultivated the very same piece of ground, they gradually came to think of that land as belonging solely to them. And so the idea of owning land arose from farming also.

More land was planted, not with wheat berries only, but also with other seeds, until at length, instead of depending solely on hunting and fishing for food, men provided for their families by spending more time in farming.

Dart Learns How to Make Cloth

It happened one day when Dart was roaming about the plains, that she flung herself down to rest beside some tall slender plants with beautiful blue flowers. She had noticed these plants before, and now she lazily plucked one, beginning absent-mindedly to pick away at its stem.

The stem came apart very easily, dividing, beneath her fingers, into long, thin fibers on which she was dreamily pulling. But slowly she woke to the fact, that, although she was pulling with force, the fibers refused to break. Their strength was truly amazing, far greater indeed than their size and appearance had indicated.

Then Dart sat up and took notice. She twisted three or four of the long, tough fibers together, and lo, she had in her hands a fine, long flaxen thread on which she could pull very hard without being able to break it. And, being a keen and alert young girl, always actively thinking, she no sooner had the thread than she began to wonder at once if she could not somehow use it.

Frequently Dorn had complained to her that the hide thongs attached to his fish-hooks became very hard and rough when dry, and were difficult to handle. So Dart determined to make a fish line of her thread. Plant after plant of the blue-flowered flax she gathered, and patiently she labored to separate the fibers that formed the slender stalk. These she twisted together, adding new fibers to lengthen the thread, until it was long enough to serve as a fishing line. Then she found that, no matter how long the



thread remained in the water or lay exposed to the sun, it was always soft and flexible.

Dorn was enthusiastic over what Dart had found, and soon all the village was making and using flaxen fishing lines. And the next Spring, Dart planted flax as well as wheat in her garden.

One day Dorn said to Dart:

"The lake is so full of fish that I have been wondering if we could not make a sort of basket of this new thread, so that we could scoop up a lot of fish at a time."

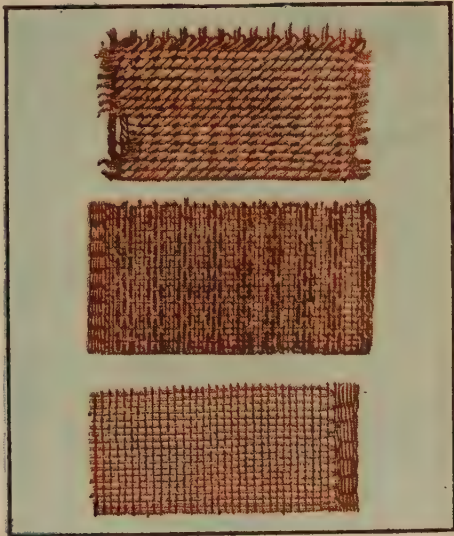
"I'll try," said Dart. And she set to work at once.

As Dee saw her twisting the fibers slowly with her hands, and noted how much time it took and how much care and pains, he thought of an idea to make the twisting easier. Securing a small piece of clay, he moulded it into a flattened ball and pierced it with a hole. After he had baked this in the fire until it was hard, he pushed several lengths of the fiber through the hole, and knotted these on the opposite side. Then holding the loose ends at arm's length, he gave the ball a swing. Rapidly, the fibers twisted themselves together, and the thread was more firm and even than Dart could make with her hands.

"How splendid!" cried Dart in delight, for Dee had discovered spinning. The flat clay ball, used in twisting the thread, is called a spinning whorl, and with it Dart progressed rapidly in making her fishing net. On the very day when the net was finished, Dorn and Dee used it to drag in a whole school of floundering silver fishes.

Now Dart had become by this time so deeply interested in flax, that she constantly sought for new ways of making use of her threads. One day she decided to make a flaxen basket.

Laying a number of long threads in parallel rows on the floor, she began weaving another thread back and forth between them, just as she did in making a basket of reeds. But the threads on the floor would not lie straight, like reeds, and this made it very difficult to weave thread in between them. Accordingly, she asked Dee to make her a wooden frame with little pegs at the sides, to which she could fasten the parallel threads; and when she sat down before this frame, the threads were held so straight and tight, that she could easily weave her long thread in and out between them. And thus there began to grow on her frame, not the flaxen basket she had intended, but the very first piece of cloth,—coarse and uneven in spots, here woven too tight and there too loose, but still the very first cloth.



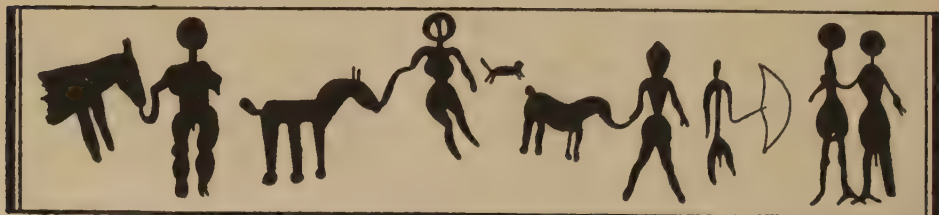
Many small pieces of cloth made by the lake-dwellers were found in the mud beneath the piles, and these three samples show how perfectly the early people wove the flaxen threads into cloth.

This was one of the greatest discoveries since farming; it really helped to make farming still more of an occupation, because man could now raise in his own fields both food and clothing, the two necessities of life, which he had heretofore been able to secure by no other means than hunting. No longer was he dependent on chance. Whether or not he brought home much game, he and his family could always henceforth be comfortably clothed and fed.

So the people of the lake village gradually changed their method of living, and the new life of waving fields beside the blue waters of the lake was far more peaceful than the old savage life of hunting.

In addition to their cultivation of the land, the Lake Dwellers also tamed some of the wild animals of the neighborhood, sheep, and goats, and cattle, and the cattle were soon taught to draw a rude plow through the fields.

Then a crude form of government arose. In the days when each family lived alone, the father or the mother had made important decisions and been obeyed by all, and when several sons' families lived together, it was usually the old, old father who acted as their chief. But when many families, not related, began to form little villages, they had to turn to some one to settle whatever differences might arise among them. Therefore, by general consent, they selected some man as chief because of his wisdom and justice, and the



Wall paintings from Sierrra Morena, Spain, showing that men of the Late Stone Age had tamed a number of animals. Three men lead horses or asses by halters. Next to the central man is a small animal which seems to be a cat. At the right an affectionate couple, hand in hand, walk beside a hunter with a bow. Painted about 10,000 B.C.



The stag hunt. A lively chase painted in dark red in the "Cueva del Mas d'en Josep" near Albocacer, Spain, and belonging to the Late Stone Age, about 10,000 B.C. The hunter wears three feathers in his hair, and feathers are attached at his waist and knees. He has shot two arrows into the deer, and is doing his best to keep up with the wounded animal. The excitement and action of the hunt are depicted with remarkable spirit.

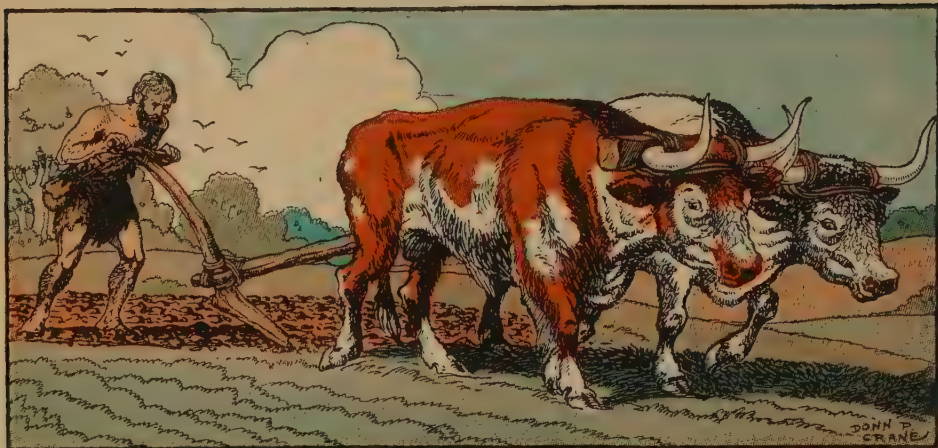
villagers gave him authority and abided by his decisions.

And so it came about that when a really wise man governed a village, other men liked to come and live beneath his rule. Thus some of the villages began to grow larger and larger until they became thriving towns. Then many people stopped farming and each made his living by working at his own particular craft.

Naturally, some men were better at furniture-making than others, and people came to such a man and offered him grain or cattle to make them tables and chairs. Gradually this man gave more and more time to furniture making, and less and less to farming; until at length he became a craftsman only and did no more work in the fields. This method of exchanging grain for furniture, or cattle for pottery, was the beginning of trade, or business; and it was carried on, not only between people, but even between whole towns and villages.



A rock carving from Lake O-ne'ga in North Russia showing an enormous giant over ten feet high. This carving was made by early man so many thousands of years ago that no date can be given it. In later times, a simple-minded Russian peasant, believing this giant to be a devil, and thinking that he had caused some evil which had befallen the peasant's village, carved the cross over the devil's hand to deprive him of his power.



In certain localities, it was found that the flint stone was better than in others, and men would come from villages far away to trade for this good stone. Then the town where the stone was found, began to pay more and more attention to its stone-pits; till commerce in stone became its special business.

Moreover, as people began to live in towns, so that many could work together, another improvement developed. They were able to build earthen walls to shut in their groups of houses and protect them from strange, wandering tribes, who appeared now and then to pillage.

In time, men learned to make stone structures and stone tombs for the dead, shaping the stones very carefully with no rough, uneven edges, and cutting them to a size.

Of course, all these changes did not come about at once, but were worked out very slowly. Fifty thousand years passed between the time when hunters first found they could make fist hatchets, and the time when people lived in towns and made buildings out of stone. It was a very slow process indeed, growing from hunting to farming, from cave dwelling to hut dwelling; but henceforth men went forward with ever increasing speed.



The fat fields of Egypt lie, a ribbon of green, between cliffs that separate the Nile Valley from the desert.

V

Early Days in Egypt

Before Recorded History

(ABOUT 5000 B. C.)

In the valley of the river Nile, bathed in glittering sunshine, lay the ancient land of Egypt, a narrow strip of green in the midst of the sands of the desert.



Egypt and the Nile Valley between the Sa-ha'ra and A-ra'bi-an Deserts. At its mouth, the Nile splits up into seven branches, forming a rich triangle called the Delta. It is six hundred miles from the Delta to the First Cataract and there are six cataracts from the source of the Nile to its mouth.

From the mountains of Central Africa, the Nile cut its way between tall cliffs that glowed rose-pink and lilac, flecked with passing shadows, and lifting clear cut outlines against a bright blue sky.

Six times the river, flowing down on its long way to the sea, halted in its course to swirl in foaming cataracts around obstructing rocks, jagged heaps of black granite, that lay as though hurled by giants across the bed of the stream.

But though there were six of these cataracts, the people who lived long ago in the valley of the Nile, had scarcely dared to venture above the first barrier of rocks.

"Go not beyond the Cataract," they said, trembling before their own fancies; "for there is the Land of Ghosts! There one may meet with a snake-headed panther, a monstrous crocodile demon or the ferocious ghost of an ape!"

To them the known world consisted of the blooming lands north of the Cataract, and the rich triangle of the Delta, where the Nile split up into seven branches as it emptied its waters at last in the Med'i-ter-ra'nean Sea.

For thousands of years before men knew how to write down their doings in history, they had lived there in the Nile Valley, huddled in mud-brick villages, farming a little, fishing a little, hunting gazelles and wild oxen, and burying their dead sitting upright in square pits in the sand.



An Egyptian grave of the Late Stone Age, a hole in the desert gravel surrounded by stones and heaped over with sand. The body is surrounded by jars of food, gold ornaments, flint knives and pieces of cloth.



Painting on a prehistoric Egyptian vase showing hunters with spears and leopard-skin shields. The second warrior from the right is painted upside down, to show he has fallen, dead or wounded, to the ground. (Cairo Museum).

Each village had its own chief who led forth his handful of warriors, to fight against desert robbers or to snatch from some neighboring village a coveted bit of land; for the towns were not as yet joined by any sort of bond.

The girls made dolls of Nile mud; the boys went hunting with their fathers, the women carried pottery jars of Nile-water on their heads.

And every year in November, the Nile began to rise, fed by rains and melting snow in the mountains near its source. Unfailingly it had risen, overflowing its banks till the world



Prehistoric Egyptian warriors, from the painting at the top of the page. Note the ostrich design on the pot.

seemed a waste of waters, above which the palms and sycamores could poke up only their heads. Lotus flowers, blue and white, floated on rippling wavelets; pelicans, storks, and cranes stood deep in papyrus reeds on the edge of the overflow.

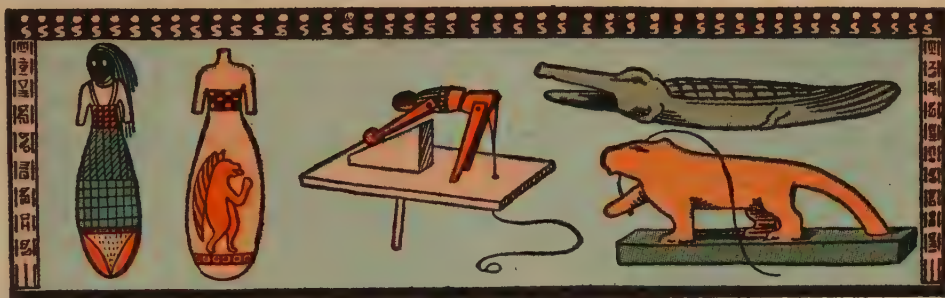
But when the Nile sank once again, it left a layer of rich black mud, carried from Central Africa, on all the fields of Egypt for a distance of ten miles inland, calling into teeming life that narrow strip of rich green that wound along like a ribbon between the tall pink cliffs.

Now over much of Egypt no rain ever fell. Skies were cloudless and brilliant blue, the earth was flooded with sunshine. Water that dropped from the skies seemed little less than a miracle, for water and earth to the people of Egypt were both the gift of the Nile. Gradually the Egyptians learned how to build ditches and little canals to carry small streams from old Father Nile off to their distant fields or to storage reservoirs for use when the river was low. And they raised the water up



An Egyptian shadoof as pictured upon the walls of a Nineteenth Dynasty Theban tomb. Two slaves standing beneath the shade of sycamore trees in a garden are drawing water from a pool where lotus flowers grow.

The shadoof was the first method used by man to raise water from the lower level of the river bed to the higher fields, and it is still used in Egypt today. The weight on the end of the pole balances the weight of the bucket filled with water and helps to lift it up. When the fields are quite a bit higher than the river, several relays of shadoofs are used, each emptying into a reservoir one step higher, as shown in the upper illustration on page 71.



Toys which belonged to ancient Egyptian children. Some of the dolls had real hair and there were many mechanical toys. The baker kneading bread in the center moves up and down when the string is pulled and the lion opens and closes his mouth. Above the lion is a toy clay model of a crocodile. (From A. Bothwell Gosse.)

the steep banks of the Nile by means of tall shadoofs, upright poles with cross-beams having a bucket on one end and a large lump of mud on the other to weigh the bucket down.

What the Egyptians Thought About the World

The people living in the Nile Valley found the raising of food fairly simple, so they had plenty of leisure hours in which to take to thinking, and some began to wonder about the sun, and moon, and all the curious world.

"Who made the sun?" they asked. "And why does he leap up each morning beyond the eastern cliffs to race all day across the sky and be swallowed by the earth at night?"

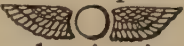
But few ever answered these questions. They did not know how the world came to be, or what made the sun, moon and stars move as they seemed to do. Only the wise-men, certain that some great power must have made these things and must keep them forever in action, said after mighty pondering:

"Perhaps the sun is a god, a power that creates living things and causes them all to move; or the moon and the river Nile may be powers in themselves, other mighty gods who direct the ways of the world."

And the simple folk nodded assent, willingly letting the wise-men clear up these baffling mysteries in any way that they could.

Soon the wise-men quite forgot that they were only guessing; they said it was really true, it was perfectly certain, established fact that the sun, moon and Nile were gods!

Then they made up long tales about their gods to explain everything in the universe which they could not understand; and as the rude tribesmen sat by night about the red glow of their fires, with the stars cool and clear above them and the moon in ghostly splendor lighting the pale line of cliffs, the wise-men told their tales to a circle of open-mouthed listeners, who believed with all their simple souls, that the myths of the wise-men were true.

Because the sun shone so brilliantly everywhere in Egypt and seemed to be the very power that caused all life to bloom, the people talked most of the sun-god. Some called him Re or Ra, and pictured him as a disk; others, beholding the hawk fly up and lose himself in the sun, thought that the sun was a hawk flying daily across the sky; so they called him Horus, the hawk, representing him by the sun disk with the outspread wings of a bird: 

"In the beginning," the wise-men said, "there was nothing but a great watery mass which filled all space.



A prehistoric flint dagger with a beautiful pounded gold handle found in a desert burial pit. (Cairo Museum.)



An Egyptian painting of the world. Nut, the goddess of the heavens, whose body is studded with stars, is supported by Shu, the god of air, while stretched out underneath is Keb, the god of the earth.

There was no earth, no sea, no sky. All at once on this watery mass, lo, there appeared an egg out of which came the sun-god.

Ra is the name of the sun-god and he is the Creator. He made himself four children—Shu and Tef'nut, Keb and Nut, who lay with him on their backs, flat on the watery mass.

In time Shu rose from the mass and, with him, his sister Tefnut. They placed their feet on Keb and, seizing Nut in their arms, they lifted her high above them.

So Keb became the earth, Nut became the sky, her body studded with stars, and Shu and Tefnut became the air which forever holds up the sky.

Then Ra made all the other gods, he made men and women, animals, plants, everything that is, and he stepped in his boat and took to travelling daily across the sky.

"That is why you see the sun leap from the east at dawn to sail all day above you and sink in the west at night."

Thus spake the solemn wise-men, but this was not their only tale about how the world was created. They peopled the earth, air, river and sky with the most fantastic spirits who



Gods of the ancient Egyptians. A-nu'bis, a jackal-headed god; Ta'urt, a hippopotamus-headed goddess. In the center, the ram-god of Thebes with the sun-disk of Ra between his horns. Above him and at the right, crude clay figures of primitive household gods. Other Egyptian gods are shown on page 362.

appeared, they said, as bulls or rams, as lions or crocodiles. Some of these spirits were good and some of them were bad. Some caused the crops to grow and others wrought destruction.

In time every village possessed its own guardian-spirit, its little local god, to whom the village folk prayed that they might be protected. The emblems of these gods were carried into war; and special dwellings, rude little temples, were set aside for their service.

But gradually the people, instead of being content to picture their gods as animals, gave them an animal's head and tail, with the body of a man or woman. Thus Ra became a hawk-headed man. There were lion-headed, snake-headed, hippopotamus-headed goddesses, and jackal-headed, ibis-headed, crocodile-headed gods.

And when the ordinary farmer folk, awkward and stumbling of speech, knew not with what manner of words to address their mighty gods, they turned for help to their chief who now became high-priest, and the chief set apart certain men to sing regular chants to the gods, so that these men became the priests, who passed their days in the temples.

How Writing Was Invented

Slowly ways of living began to improve in the Nile Valley. Women wove linen and made it into garments to take the place of skins. Men sought to beautify their red-brown pottery jars by painting them in black with rudely drawn figures of boats and men, or of beasts and fantastic birds. The girls had ivory combs and jewelry of ivory or bone set with beads of different colors; and here and there a young man might boast a fine stone knife with a handle of thin sheet gold in beautifully traced designs.

Within the mud-brick huts wooden couches appeared and richly carved wooden chests gaily painted in colors.

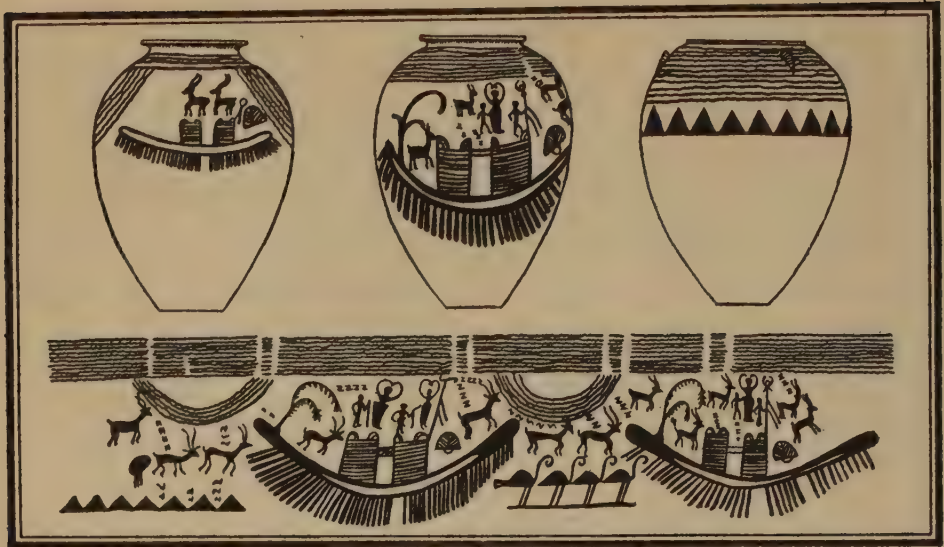
Moreover as men's possessions increased, the honest, industrious folk found need of living together, that they might protect themselves from all those savage bands that came pillaging out of the desert.

Therefore two or three villages would unite, choosing one of their chieftains as king, and repaying him for his leadership by giving him so many cattle or so many measures of grain. Thus a number of little kingdoms arose throughout the length of the Nile valley, replacing the separate towns which had each been ruled by a chief.

But, though the people of Egypt had now progressed so far, they had still discovered no way of expressing their thoughts to each other except by means of talking; for they did not know how to write.



One of the earliest ornaments found in Egypt,—a bracelet of blue stone beads, polished and strung on copper.



Early Egyptian pottery from the days before kings. The vases are of fine clay, polished red or black and covered with carefully drawn designs and pictures of people and animals. On the center vase a dancing woman is shown with her arms over her head. Below are pictures of antelope and ostriches and more dancing girls.

This fact now caused them much trouble. A farmer who had not wheat enough to feed his numerous family would borrow some grain from a neighbor, agreeing to return it as soon as his harvest was ripe.

But since no way had yet been devised of writing down a record of just the amount that was owing, it might be, when months had passed, that the debtor would come to repay, bearing only three measures of wheat when the neighbor had lent him four. Then the two fell to quarreling; but with nothing written down to which they could refer, there was no means of settling the question save for each to run off to the chief to plead his cause before him.

So many such disagreements arose, that men were at last obliged to work out some manner of keeping accounts, and they took to scratching rude figures on the rough mud walls of their houses,—a picture of a basket to represent a measure of grain and, after this, straight lines in a row, to

count the number of measures that had been borrowed □|||.

Moreover they drew pictures to record important events and thus began to develop a form of picture writing.

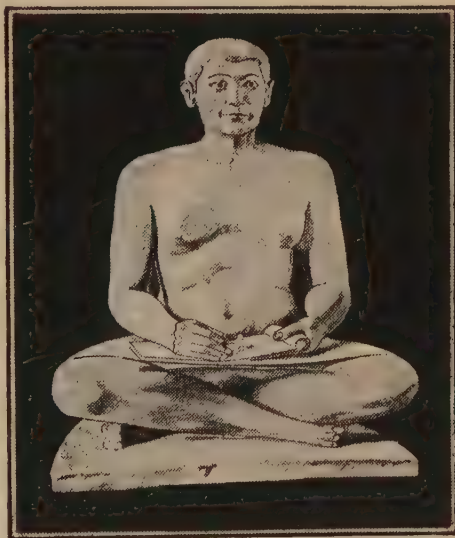
At first each drawing they made was a picture of the thing itself, but this was laborious work, and took too long a time when much was to be written; so they stopped making actual pictures, drawing instead simple outline-figures which they slowly came to agree should always mean the same things.

The sun was a circle with a dot in the center. ☉ Water was three or four waves ∟∟∟∟, and a star was five straight lines drawn from a common point ✕.

Then men went further still, they began to combine several drawings to indicate words of which they could make no pictures. They could not, for example, draw a picture to mean "understand."

But if they were to agree that the picture of two feet || should always mean "stand," and the picture sign of a gateway 𐀓 should always mean "under," then by placing the two signs together 𐀓|| they had a simple drawing which clearly meant "understand."









When men have developed writing to such a point, signs no more depict objects but represent sounds or syllables and now can be used in such a way as to write every word









Here is a wonderful limestone statue of a scribe, in the usual position for writing. His short skirt is stretched tight by his wide-spread knees, and forms his desk. With a roll of papyrus in his left hand, his right holding the reed pen, he looks up, alert and eager, all ready to take the orders of his master.

The statue is wonderfully well-cut and so life-like that the figure almost seems to move. It was formed from a solid block of limestone by artists living about the time of the pyramid builders, and is now in the Louvre Museum in Paris.























EGYPTIAN PICTURE SIGNS

	= SUN OR DAY		= HEAVEN OR SKY
	= MOON		= LIGHT
	= NIGHT		= WATER
	= STAR OR GOD		= RAIN

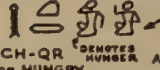
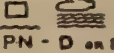

DETERMINATIVE HIEROGLYPHICS

	= OF MASCULINE NAMES		= OF MOTION
	= OF DIVINITY		= PLANTS OR FIBRES
	= OF FOREIGN COUNTRIES		= HIDE OR LEATHER

EGYPTIAN ALPHABET

	= SMOOTH BREATHING LIKE 'H' IN HONOR		= H
	= 'Y' USED BY GREEKS AS A VOWEL		= 'CH' LIKE 'ICH' IN GERMAN
	= GUTTURAL — NOT USED IN ENGLISH		= S
	= 'W' LATER ALSO USED		= 'S' ORIGINALLY OF A SLIGHTLY DIFFERENT SOUND
	= B		= SH
	= P		= Q
	= F		= K
	= 'M' LATER ALSO USED		= G
	= N		= T
	= R		= D
	= 'L' ORIGINALLY 'R' OR 'RW'		= DH

AN EGYPTIAN WORD AND TWO ENGLISH WORDS WRITTEN IN HIEROGLYPHICS

A		CH - QR or HUNGRY	THE LAST FIGURE DENOTES A PERSON THE TWO FIGURES ARE DETERMINATIVES
B		PN - D or POND	THE FOUR WAVY LINES DENOTE WATER
C		F - M - N or FAMINE	THE LAST FIGURE IS A DETERMINATIVE DENOTING HUNGER

The development of writing in Egypt from picture signs through hieroglyphics to an alphabet. The signs in the top row show that real pictures were first drawn to tell a story.

In the second row are determinatives: signs used to make clear the meanings of other signs. The first three were placed after other hieroglyphics to show that the word spelt man, god, or foreign country. The two legs in the upper right column of this row indicated motion. The picture of a plant showed that the word meant plant; the drawing of a hide indicated leather.

Below at the left, the Egyptian alphabet as it finally developed and at the right an Egyptian word and two English words written in hieroglyphics (from Breasted).

At the bottom, a line of hieroglyphics which correspond to printing in English and a line of hieratic, the rapid writing of the scribes which was like script, or handwriting in English.

Although the Egyptians developed an alphabet, it never came into common or popular use. However, in later years when Egypt conquered the eastern coast of the Mediterranean, the Phoenicians probably learned about the Egyptian alphabet and took it for their own use, changing it as seemed best to them. The Ar'a-mae'an traders then took this alphabet which came first from Egypt and spread it over much of the world. See page 295.

that is spoken. Using drawings thus to indicate sounds is called writing by hieroglyphics and the ancient Egyptians of the Late Stone Age kept their records in hieroglyphics.

Gradually certain men came to give all their time to writing and such men were called the scribes.

As writing became more important, these scribes no longer scratched their drawings on the rough mud walls of their houses, but cut them on pieces of stone or painted them on pottery, using a clumsy blunt stick for a pen and dipping it in a kind of black ink made from vegetable gum mixed with soot.

But one day some scribe more active and eager of mind than others, discovered that the reed called papyrus which grew along the river could be split up into thin strips, which he could paste together to make a smooth tough paper.

By using a pointed reed instead of the crude blunt stick to

The Ro-set'ta Stone, now in the British Museum at London.

Although people have always known that there was once a great kingdom of ancient Egypt, the knowledge of the Egyptian language and of how to read Egyptian hieroglyphics was lost until a little more than a hundred years ago. Then it was that this famous stone, called the Ro-set'ta Stone, was discovered and from it students learned the meaning of the hieroglyphics.

The Rosetta Stone repeats in three forms of writing the same inscription which tells of certain honors which the Egyptian priests were giving a Greek king.

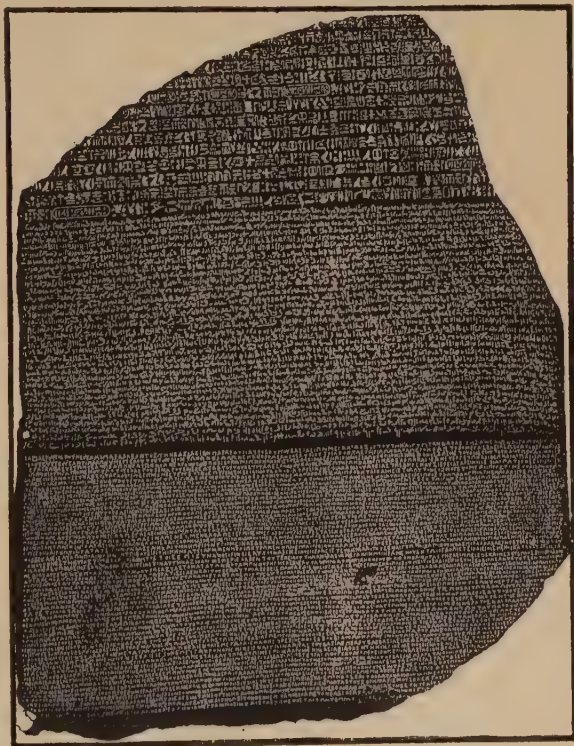
The top part is Egyptian hieroglyphic, the central part is Egyptian hieratic, and the bottom part is Greek.

A French student, Cham'pol'lian, had long been trying to find out the meaning of the hieroglyphics, and he had already learned what certain signs stood for by figuring out the names of Cleopatra, Ptolemy, and other well known rulers from hieroglyphic inscriptions.

Now when the Rosetta Stone was found, Champollion was able to sound out the Egyptian words by what he had already learned of hieroglyphics from well-known names of kings; and when he guessed that the Greek part of this stone said the same thing as the Egyptian, he was able to translate the Greek, and to learn what Egyptian words said the same things as the Greek.

Thus he got the meaning of many Egyptian words, from which an understanding of the whole Egyptian language was gradually worked out.

This stone is called the Rosetta Stone because it was found near the Rosetta mouth of the Nile in the Delta when the soldiers of Napoleon were digging trenches in the year, 1799.



dip in the pot of ink, he could write on this smooth yellow paper with beautiful neatness and clearness.

And when the scribes had learned how to write and count, they began to make order out of all the unrecorded days that for hundreds of thousands of years had flown by without any means of measuring.

About the year 4241 B.C. they figured out the first calendar as a means of measuring time.

As they watched the moon in the sky, they saw with what regularity it grew from a slender crescent into a full golden ball and then grew small again till it quite disappeared from the skies. So they said:

"Each time between sun risings shall be a day, each time between full moons shall be a month."

And because the rising and falling of the river Nile was the only other thing in Egypt as regular in movement as were the sun and moon, they said that the 365 days between the highest points of the Nile flood should be called a year; and

they gave names to each year, calling them after some important event as the Year-of-the-Great-Flood, or the Year-of-the-Great-Fire. Henceforth by keeping a list of the year names, the scribes could tell exactly on what day, month, and year any event had occurred.

Thus the Egyptians of the Late Stone Age discovered a system of writing and counting; they gave the world paper, pens, and ink, and figured out the first calendar.



The hieroglyphics written on this jar give the name "Year of Fighting and Smiting the Northland," probably a very important date in the early days of Egypt. Year dates were kept in this manner. The jar itself is of alabaster and is now in the museum at Philadelphia.



The discovery of copper by Egyptians, exploring in the Si'nai Desert, 4,000 years before Christ, was a world event of tremendous importance. It marked the end of the fifty thousand or more years of stone weapons and tools, and the beginning of the present age of metal. At first, however, when copper was scarce, it was used for jewelry and ornaments; it was only as it became more common that spears, daggers, saws and other articles were fashioned from this new metal which could be molded and hardened in any shape desired.

But the Stone Age came to an end about 4000 years before Christ, when Egyptian adventurers, traveling afar in the sands of the Sinai Desert, found a red metal that flowed from the rock under the heat of their campfires, a glowing stream of gold easily molded when hot, but so hard when it had grown cool, that stone was broken against it.

This metal was copper and the travelers carried it back to Egypt where men soon learned that it made far better knife-blades and tools than could be made of stone.

So ended the long, weary Ages of Stone; so began better days when men went forward faster under the Age of Metal.



To the left is the King of Lower Egypt in his red crown; to the right the King of Upper Egypt in his white crown. Between are the symbols of the vulture, the bee (sometimes called a hornet), the reed, the serpent, and the hawk. The hawk wears the double crown of both Upper and Lower Egypt. The figures of the Kings are First Dynasty work found near the precious copper mines where Egyptian laborers worked on the peninsula of Sinai.

VI

The Two Lands of Egypt

The Northland and the Southland

(BEFORE 3400 B. C.)

"Give us land, more land!" came to be the constant cry of the growing Egyptian villages. Quarrels and bitter strife arose. Village fought with village to gain the coveted strips of fertile river-mud, till at last amid this confusion, the village-kingdoms vanished.

In their stead, two great kingdoms arose,—to the north was Lower Egypt, the rich green Delta of the Nile; to the south was Upper Egypt, the long narrow valley of the river, reaching from the plains of the Delta to the lands of the wild black people around the First Cataract.

In the Southland, Nekh'bet, the vulture-goddess, was worshipped, a reed was the sign of royal power, and white was the color of the land. Therefore the King of the Southland signed his official documents with a vulture or a reed; his treasury was called the White House, and he always wore a white crown, tall and bottle-shaped.

In the Northland, the serpent-goddess was worshipped,

a bee was the sign of royal power, and red was the color of the land. Therefore the King of the Northland wore a red crown, and his treasury was called the Red House. Moreover the Bee King of the North and the Reed King of the South, each regarded himself as the great, great grandson of Ho'rus the Hawk, divinely born to rule Egypt.

With so much country under one man's rule, the kings found themselves unable to do for the people all that the village chiefs had done. Once the kings had been soldiers and judges, overseers and priests. But, as time went on, they turned over to the nobles of their court some part of their difficult tasks.

Henceforth, one noble had charge of canals, reservoirs, and irrigation. Another had charge of the army. One sat as chief judge of the people. One was collector of taxes, and one became the high-priest.

Thus each kingdom at length had a king at its head; under the king was his court, and under the court, were the people.

But even when Egypt had settled down into these two kingdoms, fighting did not cease. Instead, each king flung himself in to the war-like task of trying to conquer the other, and so compel all of Egypt to accept his rule alone.



The fighting of this time is expressed in this slate palette of the prehistoric period. Below, lions and vultures devour the King's enemies. Above, captives are led bound before the Hawk standard. British Museum.

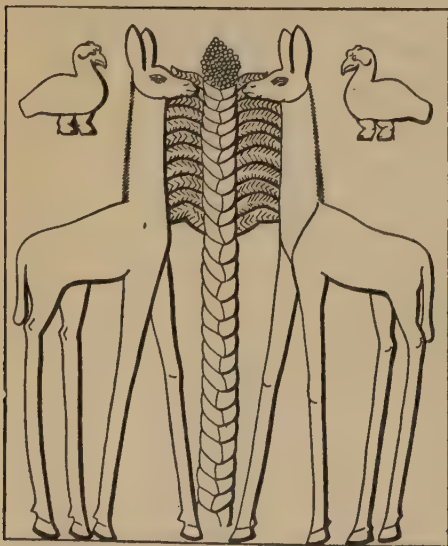
Menes, the First King of All Egypt

(3407-3346 B. C.)

Now in those days, there came to the throne of the Southern Kingdom a boy of fifteen called Me'nes, the Fighter. This youth ruled with a vigorous hand over the land to the Southward; and when he had brought order there, he gathered his men together, marched down on the Delta and conquered the Northern Kingdom, making one nation at last of the two lands which had, for so long, been striving against each other.

Thus Menes became the first king to wear both the red crown of the Northland and the white crown of the Southland, to be Bee King and Reed King, Vulture King and Serpent King, and Hawk-King all in one.

A mighty hunter was Menes. In jungles along the river, he chased the elephant and the giraffe. Over the desert he hunted the lion and the fierce wild ox, with only his light



Giraffes such as Menes hunted. From a slate palette of the prehistoric period now in the British Museum.

bow and arrow. In little boats on the Nile he attacked the hippopotamus and the crocodile by means of harpoons and lances. Indeed, he once chased an antelope so far over the desert that he left his attendants behind and was set upon, when all alone, by his pack of half-wild dogs, who chased him with savage snarls to the edge of distant Lake Moe'ris, where he flung himself into the water and narrowly escaped the jaws of the yawning crocodiles.

Menes built reservoirs and storehouses where his men could keep grain and cattle paid to him as taxes; for there was no such thing as money in Egypt in those days, and workmen were paid in food.

Moreover, in order that all the men should not have to leave the fields whenever a fight arose, as they had in earlier times, Menes hired certain men always to act as soldiers with no other work to do except to protect the farms.



The King wearing the royal lion's tail and the crown of the Southland, presides at the breaking of ground for a canal. He has a hoe in his hand and a man bends toward him with a basket to take the dirt. Behind him are fan-bearers. The small figures before him are standard bearers. From the mace-head of a First Dynasty King.

And when Menes had united Upper and Lower Egypt, he decided to build a new capital somewhere near the Delta; for his own old city of Thin'is, where his fathers had ruled so long, was much too far to the southward for him to govern from there the people of the Northland. So he built midway between the Two Lands, near the modern city of Cairo, a new and beautiful capital called in those days the "White Wall," but later known as Memphis.

Memphis stood near the Nile, its houses of white-washed brick, gay with painted pillars and clustered mid the greenery of tall and stately palms. The palace of Menes himself was divided into two parts, the White House for the South-



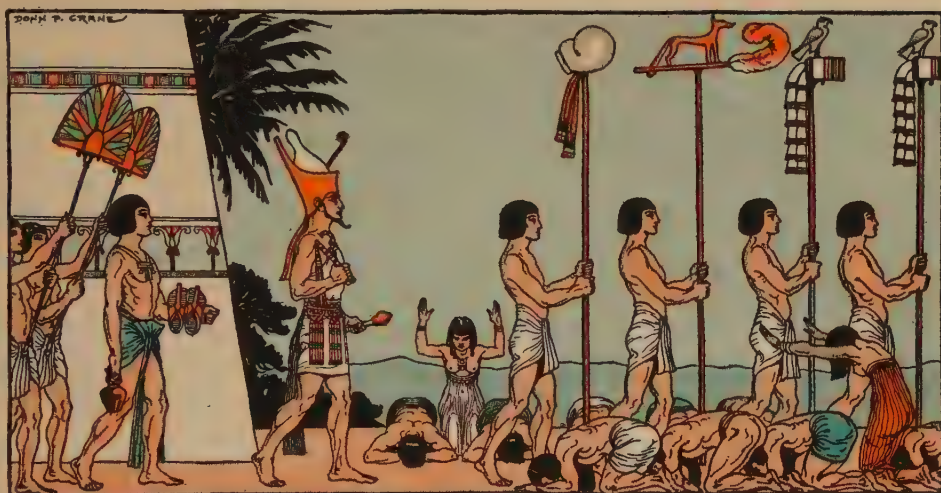
Carvings on an ebony tablet of Menes. At the left the King offers a libation to the gods; on the right a bull is caught in a temple-enclosure. Behind him a crane stands on a shrine.

land and the Red House for the Northland. Within, it was handsomely furnished. There were stools with legs carved like bulls' legs, chests of inlaid ebony, jars of fine rock crystal, and vessels of alabaster, delicate, milky white, and ground so exceedingly thin that light shone dimly through them with a gleaming rainbow lustre; for Menes was no rough king of a half-barbaric land; already civilization was two thousand years old in Egypt.

On state occasions, Menes appeared before the eyes of his people, wearing both the red crown of the Northland, and the white crown of the Southland. To his simple white linen skirt there was fastened a lion's tail as a second sign of his royal power. Before him, with stately pace, four standard bearers marched, and after him followed servants with fan-bearers and a scribe.



Two sides of the beautifully carved slate palette of King Narmer. At the left, below 2 heads of the cow-goddess Ha'thor, the King in the crown of Lower Egypt, walks behind 4 standard bearers and in front of his sandal-bearer. Before him are 10 headless foes with their heads between their feet. Below are 2 fantastic giraffes and a bull goring an enemy of the King. To the right the King in the crown of Upper Egypt grasps a foe by the hair, while the Hawk holds a foe by the nose, the 6 designs in the enemy's back indicating that the King slew 6,000 of the foe.



King Menes appears before his people in the crown of Upper and Lower Egypt. He is preceded by standard bearers and followed by his sandal-bearer. Drawn from the slate palette on the opposite page.

And when the people beheld their king in all his regal splendor, they thought this godlike being, great grandson of Horus the Hawk, so very high above them that they dared not breathe his name. They felt that they showed him more honor by mentioning only his palace! Therefore they called the king and his court the "Great House" which in the Egyptian language is "Per-o", or Pha'raoh, and that is how the kings of Egypt came to be called the Pharaohs.

When Menes died in process of time, he was buried in a brick-lined pit, and surrounded with fine bits of jewelry and exquisite vases and jars. His name is known to history as that of the first great King, the first law-giver and organizer to rule a united Egypt.

Pharaoh Snefru, the Betterer (THIRD DYNASTY, ABOUT 2800 B. C.)

For centuries after Menes' time, the kings maintained with difficulty the union of the Two Lands; for the North more than once revolted, and King Narmer and other kings

were obliged to smite the Northland and punish it severely to keep the two kingdoms one. It was not until Zo'ser sat on the throne, under guidance of Im'ho-tep, the famous proverb-maker, that the kingdom was at last actually firmly united.

Even in Pharaoh Snef'ru's time, 600 years after Menes, the royal palace at Memphis continued to maintain two handsome official doors, that to the South called "The Exalting of the White Crown of Snefru" and that to the North called "The Exalting of the Red Crown of Snefru," thus showing that six long centuries had not made the people forget that they had once been two lands.

The great Pharaoh Snefru, the Betterer, brought Egypt to a height of prosperity never enjoyed before. He built large vessels, some of them reaching the unheard of length of 170 feet. In these he journeyed up the Nile above the First Cataract, to punish wild negro tribes who sometimes harried the land. And in the tenth year of his reign, he gathered together forty of his new and beautiful vessels, more ships than had ever before spread sail in a single graceful group, and he sent them out adventuring on the first expedition to foreign lands ever recorded in history.



A King of the First Dynasty dancing before the god, O-si'ris, who sits in his shrine. From an ebony tablet.

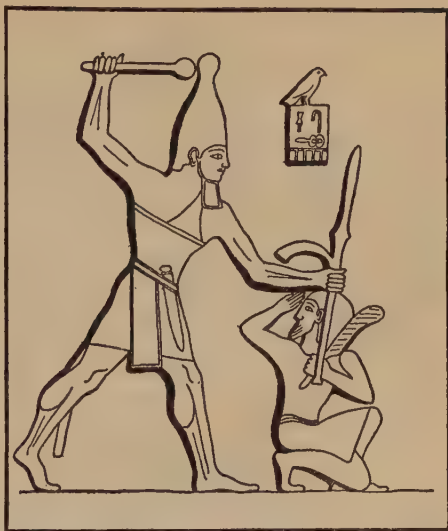
They crossed the Great Green Sea and came back laden with cedar logs from the famous forests of Lebanon, thus opening up the first trading done by way of the sea.

Moreover, Snefru sent ships to bring home copper ore from the far-off mines in Sinai, and when wandering Bed'ouin tribes came rushing out of the hills to rob and plunder the miners, as they had been accustomed to do for generations past, Snefru fought with the robbers and punished them so severely that they dared not raid the mines again for many years to come.

Thus Snefru laid the foundations of Egypt's rule in Sinai. On the glittering white cliffs of the desert, he had two tablets erected, one of them carved with a picture showing Snefru himself smiting a Bedouin chieftain, as a warning to wandering tribesmen to leave the mines alone.

In the days of Pharaoh Snefru, order abode in Egypt, and Egypt surpassed all the nations of earth in riches and well-being, in elegance and good taste. So great indeed was King Snefru that for many years after his time, kings doing great works in Sinai said: "The like has not been done since the days of Pharaoh Snefru."

And the tellers-of-tales for centuries spun ever more marvelous stories concerning this powerful Pharaoh. One of these tales, gives a bright glimpse of life in those far-off times in Egypt.



A King of the First Dynasty smiting a Bedouin. A relief on the rocks at Sinai, the earliest monument there. For the discovery of the copper mines in Sinai, see page 85. For the situation of Sinai, see the map, page 71.



King Snefru and the maidens. A real Egyptian folk tale, found in *Egyptian Tales* by W. M. Flinders Petrie.

Pharaoh Snefru and the Maiden Who Lost Her Jewel

It happened in the days of Pharaoh Snef'ru, that the King grew tired and weary, and he wandered through his palace seeking for pleasure to lighten his heart; but he found none.

And he said, "Haste, and bring before me the chief story teller and scribe of the rolls, Za'za-mankh."

And straightway they brought him.

And the king said, "I have sought in my palace for some delight, but I found none."

Then said Zazamankh unto Snefru, "Let thy Majesty go upon the lake of the palace, and let there be made ready a boat, with all the fairest maidens of thy palace to row thee; and the heart of thy Majesty shall be refreshed with the sight. Thou shalt see the maidens bending gracefully to the oars and thou shalt rejoice in the goodly pools of birds upon

the lake. Thou shalt behold the sweet fields and the grassy shores; thus will thy heart be lightened."

Hearing, the King was delighted.

"Bring me twenty oars of ebony, inlaid with gold," he said. "Bring me twenty of the fairest maidens."

And the servants of the King obeyed him.

And the maidens rowed down-stream and up-stream, and the heart of Snefru was glad at sight of the maidens rowing.

But it chanced that one of the maidens, she who steered the boat, struck her hair with her hand, whereat her jewel of blue turquoise fell out into the water. Then the maiden stopped her song, and rowed no more; and her companions stopped and rowed no more.



Re-ho'tep, a noble of the time of Snefru, and Nefert, his wife. This noble is called "King's Son" and was probably the son, brother, or uncle of Snefru. The statues are limestone, 4 feet high, painted in colors; the eyes are inlaid. They are the finest statues of this period ever found. Now in the Cairo Museum.

And his Majesty said: "Will you row no more?"

And the maidens replied: "Our little one, she who steereth, stops and rows no more."

Then his Majesty said to the maiden, "Wherefore rowest thou not?"

And the maiden replied, "Because of my jewel of blue turquoise which is fallen into the water."

Said Snefru unto the maiden: "Thy jewel shall be restored."

And he called for the story-teller, and they brought him Zazamankh.

And his Majesty said, "Zazamankh my brother, I have done as thou saidst, and the heart of my Majesty is refreshed with the sight of these graceful maidens. But now one of these little ones hath lost a jewel in the water, and she stops and rows no more. Do thou restore her the jewel."

So Zazamankh spake words of magic. He raised up the waters of the lake till they stood in an heap, and the bottom of the lake lay bare; he revealed the jewel in the sand; he walked into the midst of the waves, dry shod; he took up the jewel and gave it unto its mistress.

And the waves when he raised them up were twice twenty cubits high; but he spake words of magic and brought them back to their place.

And his Majesty spent a joyful day in company with the maidens.

Then rewarded he the story-teller Zazamankh.

Behold, this wonder came to pass in the days of Pharaoh Snefru, King of Upper and Lower Egypt.



A portrait of King Snefru in colored enamel on gold from the lid of a box belonging to his wife, Queen Hetep-heres, mother of Khu'-fu. Found in her tomb at Gizeh. See page 112.



The jackal-headed god of embalming, A-nu'bis, prepares the mummy of the dead. The human-headed bird is the soul of the dead holding the breath-giving sail and the scepter of power. From an old papyrus.

Life in the Land of Perfect Peace

Every year the people who lived in the valley of the Nile saw that plants which seemed brown and withered were not dead, in fact, but renewed their leaves and blossoms as soon as the Nile had refreshed them. And as the Egyptians thought of these plants, they felt within their hearts that no more did their loved ones die. They simply passed from the Nile Valley to another pleasant world where their freshness and strength were renewed. So the dreamers built up in fancy a picture of this other world which they taught to everyone else. And this is what they said:

Every morning the sun-god, Ra, glorious and glowing, rises in the East, and in his boat called "Millions of Years," begins his daily journey across the heavenly Nile, which flows in one great circle over the dome of the sky and under the depths of the earth.

In the evening Ra sinks down behind the Hills of the West and leaves his shining boat to go to the roof of the sky, where live the gods and goddesses, as well as those happy souls who have left the earth and found A'a-lu, the Land of Perfect Peace. There, from his great throne, Ra directs the universe.

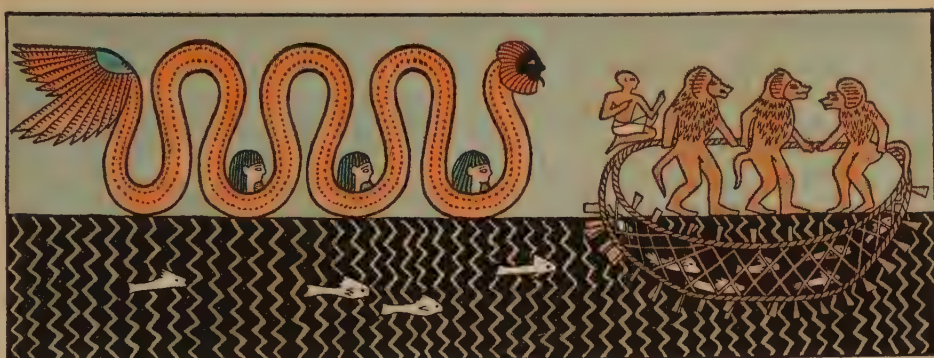


To the left, rise the tall mountains of the West, beyond which on the blue zigzag waves of the underground Nile, the boat of the sun-god is just appearing. In the prow stand the goddess of Truth with a feather on her head and Hathor with the disk of the moon between her horns. To the right, an ape-demon lurks.

Life in the Land of the Perfect Peace is the same as it is in Egypt, but without its pain and sorrow. In Aalu are rich, green fields, crossed by endless canals. In Aalu grow wheat and barley, vines and fig trees and sycamores. The dweller in Aalu must plough as he did in his days on earth, only there is no famine and drought, and the work is never too heavy, but just enough to bring joy.



A dead man and his wife drink the refreshing waters of the heavenly Nile on whose banks grow palm trees as on earth. In a second picture the noble ploughs in Aalu as on earth. In later years nobles placed little statues of servants in their tombs to do the ploughing for them and relieve them of that labor in the world to come.



Some of the perils of the underworld—the human-headed serpent, devourer of souls, with the head of a soul it has eaten in each fold, and the ape-demons who fished with nets for souls. Figures from two different papyri.

Only the good ever reach that Land of Perfect Peace. Many are left in the underworld, Taut, the place of darkness, whither the spirit flees as soon as the body dies.

Every night, those who have died gather at the western mountain awaiting the boat of Ra. When the boat sinks down at sunset and Ra takes leave of it to go to his throne in the heavens, these dead folk seize the deserted barge and begin an adventurous journey down the gloom of the underground Nile toward the eastern mountain of Dawn. There are perils on every side haunting the dusk and the shadows,



The Pharaoh Ram'ses III leads his little son, who has died, into the presence of the gods. The boy still wears the side-lock of a child. From the Prince's tomb in the Valley of the Tombs of the Kings at Thebes.

and in the darkness of midnight, the boat at last comes to a halt before the Hall of Osiris, mighty Judge of the Dead.

At one end of a hall, Osiris sits on a throne of gold, amid forty-two solemn judges. I'sis, the wife of Osiris, sits by the side of her husband, and before them kneels Anubis, the jackal-headed god, with scales for weighing men's hearts.

Standing before Osiris, the soul must prove himself worthy of being sent on to Aalu; he must be able to speak, with truth, these words from the Book of the Dead:

"O ye Lords of Truth,
I have not secretly done evil against mankind;
I have not told falsehoods;
I have not made the laborer do more than his daily task;
I have not been idle;
I have not been drunk;
I have not caused hunger;
I have not murdered;
I have not stolen;
I have not cheated the weight of the balance;
I have not slandered anyone."

And when he who is waiting for judgment has maintained that he has lived in accordance with this fine standard, his heart is placed in one side of the scales of Anubis to be weighed against a feather. If the dead has been good upon earth, the scales of Anubis will balance; for the feather stands for truth, and the dead will be accepted. Entering the sun-boat again, he floats away to the eastward down the underground river until he arrives at Aalu just as the day is breaking and enters at last with joy into the Land of Peace.

Osiris, Ruler of the Underworld and Chief Judge of the Dead, was a most important god, next indeed to Ra, because upon him depended admission for every man to the Land of Perfect Peace. Whenever a man died in Egypt, the people said of him: "Our friend has gone to Osiris."



The heart of the dead in a jar is weighed by the jackal-headed A-nu'bis against the feather of truth. The ibis-headed Thoth waits to record the verdict and behind him the gruesome monster A'mem-it, eater of souls, crocodile, lion and hippopotamus combined, stands ready to eat the heart if the scales do not balance. At the left the man and his wife await the verdict. Above sit the judges before whom the two have just made confession of righteousness. (From an old papyrus). The Book of the Dead arose gradually between the Pyramid Age and the Middle Kingdom, but charms and texts included in that book appear from very early times written on the inside of coffins.

The Story of Osiris and Isis

The sun behind the sand hills was setting gold and crimson, when a tall man, broad and strong, and a woman with glowing hair, stopped beside a rude temple, close to the Nile in Thebes.

As the waters of the river flamed into sudden fire, the man and the woman lifted their hands, bowed three times to the earth, and sang a short hymn to Ra.

Then the man sat down on a stone, took a reed pipe from his belt and softly played sweet music, while the woman sang to his piping in a voice that was rich and tender.

Scarcely had the last sweet strains died away on the air, when an ancient man in a long white robe, came slowly toward the wayfarers.

"A pleasant evening unto you both," he said.

"And unto thee, O my father," replied the man. "Canst tell us where in this city, travellers may find lodging?"

The old man said not a word; but he gazed upon the new-



comers with steady, questioning eyes. Then he bowed his head with reverence and kissed the ground before them.

"I am priest of this temple," he said. "Long have I known of your coming through the truth that is writ in the stars. Lodge in my humble home, for all that I have is yours."

"Sobeit, faithful one," said the man, "but I charge thee straitly, tell no one, whence we came or why."

The ancient one bowed to the dust, while the man took his wife by the hand and led her away to the temple.

In this manner did Osiris and Isis come to the land of Egypt. Thereafter, each day saw the two somewhere among the people, advising, helping, cheering. Wherever they were most needed, there they seemed to be. No hand so cooling to the fevered brow as that of Isis, the merciful; no voice so soothing to the children. And Osiris was busy among the men working in the fields, showing them how to make a plow, how to lift the water up the steep banks of the Nile, how to lighten their burdens.

Soon the King of Thebes, hearing news concerning the

stranger, summoned Osiris before him. And Osiris found grace in his eyes and the King spake thus to Osiris:

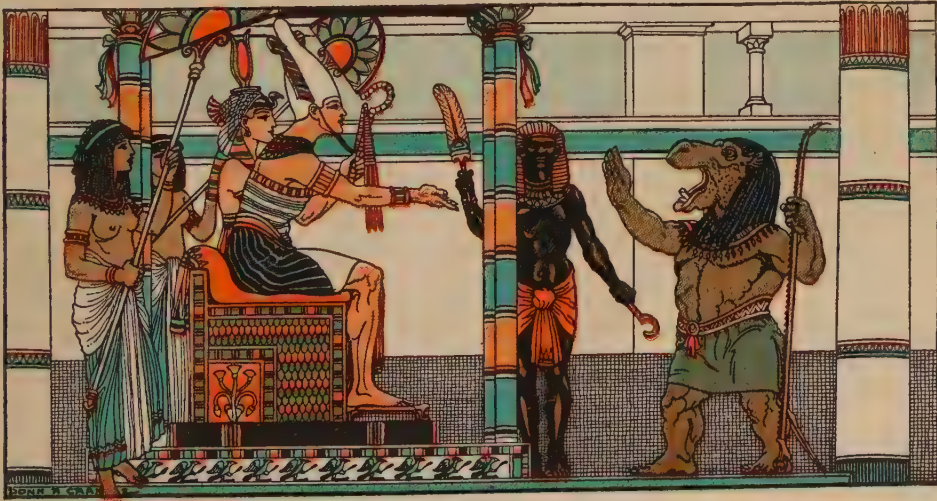
"I have heard much of thy skill and it pleaseth me to bid thee teach the men of my court."

So Osiris thereafter came daily to teach the men of Thebes. And when the king passed to Aalu, leaving no heir to the throne, the people turned to Osiris and made him King of Thebes.

Then Osiris gathered together a worthy band of followers and journeyed up and down the valley of the Nile, teaching all who would listen. Therefore it came to pass that many little kingdoms, drawn by his wisdom and goodness, begged him to rule them also, and he became King of all Egypt.

Years of happiness followed, years of peace and plenty until a certain dark day when one came to Osiris and said: "Set, thy brother is here, son of thy father, Keb, the earth; son of thy mother, Nut, the heavens; and grandson of thy grandsire, Ra, the Lord of the Sun."

So Osiris welcomed his brother and gave him princely chambers within the royal palace; but Set was lord of evil,



short, deformed and ugly, and from the time of his coming, peace departed from Egypt. Restlessness came with grumbling, quarreling, and discontent. Secretly, Set was plotting, full of envy and hate. Osiris, the well beloved, shedding joy in the land, Osiris should be slain—Egypt should fall to Set,—Set should be king of the land.

So Set laid plans for a feast, bidding Osiris come with all the men of his court. But the heart of Isis was sad, heavy with dark foreboding, because of the love she bore unto Osiris, her lord. And she said: "My husband, I beg thee, go not unto this feast. My heart is dwelling with shadows. Danger threatens thy head."

But Osiris put her aside and answered her gently thus: "Fear not, O my beloved. He unto whom I go is son of my father and mother, brother unto me."

And he went to the chambers of Set, to the chambers of flowers and music. And lo, in the midst of an hall stood a great metal box with carvings, a box of such delicate workmanship that all who beheld it marvelled.

Then Set gave his crooked leer, "Lie down in the box!" he cried in the ears of all his guests. "Whoever finds it to fit him shall have the box for his own."

And the guests made haste to obey, for each desired the treasure; but some were too tall and some were too short. Only Osiris, stretching himself at full length in the chest, found it a perfect fit; but when he lay helpless within it, Set gave a sudden cry: "The box is yours forever!"

He slammed down the lid, shot the bolts into place, and called his men to pour through the cracks a stream of molten lead.

They placed the box on a boat; they rowed it out to mid-stream; they flung it into the Nile!

A sudden flame leapt up. Then all was darkness and

silence. Osiris was slain, was slain,—the victim of brotherly hate. Osiris, was slain, was slain!

Through the long night Isis waited, but when she beheld the flame leaping up from the river, she knew that the worst was come,—Osiris, her lord, was dead!

Soon came the noise of battle,—Set's men taking the city! Shouts, harsh cries and clamor,—Set's men taking the palace, Set himself at the door crying:

"Isis shall marry Set! Open to Set, thine husband!"

But the heart of Isis was heavy; and she changed herself into a swallow and flitted away through the window, even at that very moment when Set burst in at the door.

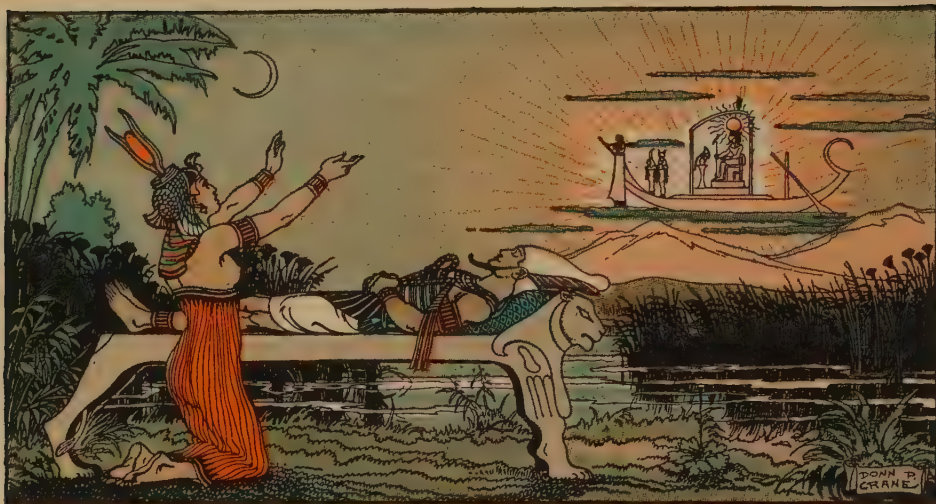
Scarce knowing which way to turn, Isis flew off down the river,—off toward the distant Delta, ever seeking Osiris, now guided by an old woman, and now by a bevy of children, and comforted at last by fairy voices who sang:

"Lady so beautiful, he, thy beloved,
Lies no more here where the Nile seeks the sea;
Leave these sad marshes and seek for him further,
Seek mid the limbs of the tamarisk tree."

Then came the strange folk of the swamps and said: "Thy box was carried far out to sea and cast up at distant Byb'los, beyond the forests of Lebanon, where it lodged within the branches of a spreading tamarisk tree. The King of Byblos cut down the tree for a pillar to hold up his palace; but the box is still hidden within it."

So Isis made off to Byblos, and hired herself out as nurse-maid to nurse the King's son back to health after a serious illness. And she begged in return for what she had done, that she might be given the box that was hid in the tamarisk tree.

Returned again to the marsh country, Isis broke open the chest and removed the form of her husband, kneeling



beside it with outstretched arms and chanting a hymn to Ra.

Then lo, in the west a wonder! The sun-god's boat which had sunk for the night appeared again on the hill, a glorious disc of gold, and in it stood Ra himself with his face toward the two on the sand.

A flame overspread the heavens and bathed the earth in fire. With a crash, the boat suddenly vanished, and darkness covered the world; but Osiris had come to life; and when the stars came out and the moon shone a silver crescent reflected in the river, two figures sat side by side in the sand, clasping each other's hands.

Thereafter Osiris and Isis lived in the marshes of the Delta, dwelling in a little hut made of woven rushes.

And there the babe Horus was born to make their joy complete. In the cool of the evening they sat by the hut, Osiris playing his pipe and Isis singing lullabies to the babe that lay in her lap. Sometimes they sailed on the river, moved by the gentle breezes, and thus the days and years slipped by while the child grew in beauty and strength.



But Set had never given up searching the land for Isis; so one day he came on Osiris chasing a fleet gazelle and he ordered his men to kill him. This time they not only slew him, but cut his body in fourteen pieces and buried each piece in a different place, that Isis might never again succeed in bringing her husband to life!

Isis must needs hide her son in the midst of a floating island, and once more set out wandering on the weary search for her lord.

And now Ra came to her aid. He sent her the ibis-headed Thoth, wisest of all the gods, to guide her steps in searching.

Thus the faithful wife gathered from all the four corners of Egypt the body of Osiris. And at each spot where a part was found, there a temple was built. At A-by'dos, where she came on his head, rose the finest temple of all. And Anubis, the jackal-headed god, helped her prepare the pieces; magic words were spoken, and Osiris once again rose and moved and breathed the breath of life.



King Tut-ankh-amen as Horus the Avenger. A beautiful golden statuette found in his tomb. Cairo Museum.

But now Osiris could dwell no longer upon the earth. Because he had twice passed through the gates of that which men called death, Ra sent him down to the Underworld to be the Judge of the Dead; and Isis went back to the island, hid in the marshes of the Delta, to bring up Horus, her son, in the memory of his father, his goodness and his suffering.

And Horus grew up, a faithful son, and when he was come to manhood, he said: "I will go and fight this Set! I will go and avenge my father!"

And Ra in those days heard complaints from all the people of Egypt because of the hard

rule of Set. So he took the form of a man and went unto Horus and said: "Together we will fight Set."

Then Horus took the form of an hawk, and flew up high in the sky to look over all the land, and in the marshes far to the north, he spied the armies of Set making ready for battle.

Together, he and his great grandsire, Ra, sailed off down the river, gathering an host as they went; but evil creatures who favored Set placed themselves in their way, demons who made themselves crocodiles or raging hippopotami to fight against the two heroes; and when these were overcome, there followed a mighty battle with all the forces of



Set, a battle which raged day after day throughout the whole length of the land.

Terrible was the conflict. Set rushed forth, ugly and powerful, driving all before him. For two days no man knew on which side the victory would be. But when the third day dawned, the foes came face to face.

"At last, thou murderer," Horus cried, "behold thy day of reckoning!"

"At last, thou son of my hate," roared Set, "behold how I shall slay thee!"

Blows rained like storms with thunder. The two armies stopped their fighting and turned to watch the combat.

This way and that the rivals reeled, till at last the long spear of Horus, gleaming with lightning flash, sped to the heart of Set. The evil one fell with a groan; earth shook and the soldiers of Horus shouted aloud in their joy: "Set is dead; he is dead! The Lord of evil is dead! He will trouble the world no more!"

And Horus the Hawk, reigned in Egypt, and his son, and his son's son followed him; and all the kings of Egypt are descendants of Horus the Hawk.



King Khufu, his Queen and 2 children watch the building of the Great Pyramid of Gizeh in the desert near Memphis. The little girl is surprisingly yellow-haired. See upper picture, page 114. The little boy Men-keu-re' was later Pharaoh and built the third Pyramid. (See page 120.) Hidden away in the center of this great pyramid was the secret inner chamber where Khufu hoped his body would rest undisturbed by robbers. His hope was in vain however; for his pyramid was ransacked and his body had disappeared when modern explorers found the chamber.

VII

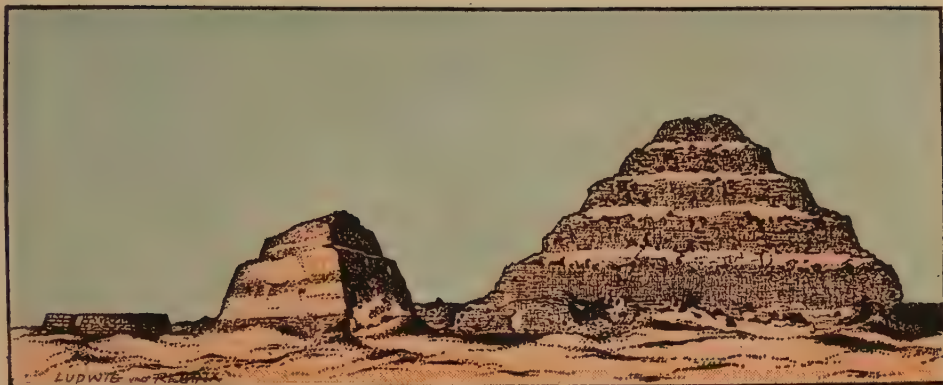
The Pyramid Builders

The Great Pyramid of Khu'fu (Che'ops) at Gizeh

(FOURTH DYNASTY, ABOUT 2789-2767 B. C.)

Life after death, the Egyptians believed, depended on preserving the body of the dead. If the dead man's body were destroyed, his life in the world to come would be destroyed. Therefore they always embalmed their bodies, soaking them in oils, treating them with spices, and afterwards wrapping them round with strips of linen cloth to keep the air away.

The mummy, thus embalmed, was placed in a wooden case brightly painted in colors; and when it was laid in the tomb, it was furnished with food and clothing, and whatever it

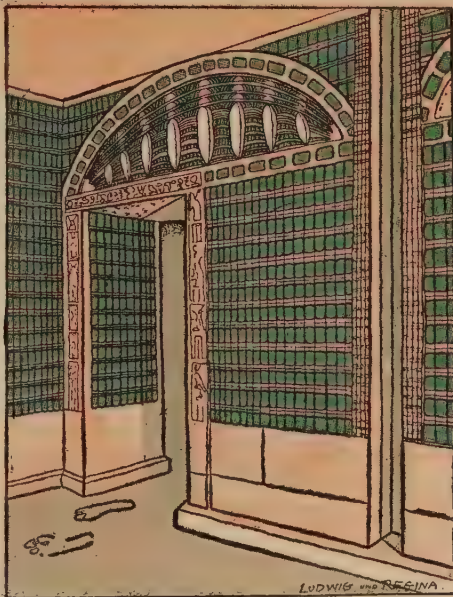


Stages in the development of the pyramid. From the square stone "mastabas" on the left, through the first piling of one mastaba on another, to the real "step" pyramid of Pharaoh Zoser. For prehistoric pit tombs see page 72.

might be expected to need in the world to which it had gone.

At first, in the earliest times, the mummies were taken to the desert to be buried in brick-lined pits; but a certain Pharaoh, seeking to leave a monument more glorious than a simple heap in the desert, ordered that over his grave should be built a rectangular structure, made of square-hewn stones.

This structure was called a mas'ta-ba, and it served as a model for tombs until the Pharaoh Zoser, piling up rows of mastabas, each smaller than the one below, made the famous step-pyramid which can still be seen at Sak-ka'ra, the first large structure of stone ever made in the world.



A doorway in the tomb of Pharaoh Zoser ornamented with glazed blue and white tiles in a beautiful pattern. This is the first known use of glazed tiles, but the perfection of the workmanship shows that glazing had already been long in use. The arch is unusual in Egyptian architecture, though widely used in Babylon and Assyria. Note the prints of naked feet on the floor. Were they made by builder, priest or visitor? No one knows.

Pharaoh Snefru improved on Zoser's work by filling in the steps; and after Snefru came Khu'fu, who built the Great Pyramid at Gi'zeh, the largest pyramid of all.

King Khufu, "the Energetic," son of Pharaoh Snefru and Hetep-heres, his queen, was a powerful, ambitious man. He felt within himself a mighty urge to act, to organize, and direct. He dreamed of erecting at Gizeh, behind the city of Memphis, the largest pyramid ever made, Ik-hut', the Glorious Place, a structure so gigantic that men should see it for miles around, a monument for all time to the glory of his race.

A hundred thousand men King Khufu gathered together, an army of laborers dwelling in huts out on the edge of the desert, and they worked to the chanting of building songs and the crack of the overseer's whip.

Two million, three hundred thousand stones, each weighing two tons and a half, must be dragged up into place! And since no derrick was known to lift the heavy stones, the workmen made sloping hills of brick to lean against the structure as the building gradually rose, and up these they hauled the stones even to the very top.



Queen Hetep-heres, mother of Khufu, in her carrying chair of wood encased in gold. This chair, 5000 years old, was recently discovered in the Queen's tomb by Dr. George Reisner, Director of the joint expedition of Boston Museum and Harvard University. Khufu loved his mother dearly and when her tomb at Da-shur' was robbed, he had her sarcophagus reburied with all the care of a loving son, secretly placing it near his own pyramid at Gizeh.

Twelve hundred blocks laid each day, some thirty men dragging each block, wetting the runners of their sledges to make them slip with ease,—that was the sight men saw daily in the busy bee-hive at Gizeh!

Thirteen acres of ground covered solid with stone and towering up to a height of 481 feet! And Khufu, the Energetic, organizing it all, and seeing it carried through.

Some of King Khufu's sons were old enough to serve him by taking charge of the quarries, but some such as little Menkeure, who would one day sit like his father upon the throne of Egypt, were still so young as to do no more than gaze in round-eyed wonder at the pyramid rising before them, a miracle of white stone.

In spite of his forceful nature, Khufu, the pyramid-builder, was a man of warm affections. He loved his mother, Hetep-heres; his slim Queen Mertitefs, lady of the wondering eyes, the widow of his father Snefru; and his brood of lively children, one of whom, a little girl, ran about the palace, surprisingly yellow-haired amid the dark locks of Egypt.

Sometimes, to amuse his family, Khufu summoned clever magicians to perform their tricks at his court, even ordering his servants to pay one skilful wizard a thousand loaves each day with a hundred jugs of beer, an ox, and a hundred bunches of onions!

Around the base of his pyramid, smaller pyramids rose for other members of his family, and beyond these lay tombs of the nobles, constructed in orderly rows.



Two figures of Queen Mertitefs, wife of Khufu. (Leyden Museum.) This queen had been one of the wives of Snefru.



At the left Hetep-heres II, the yellow-haired daughter of Khufu. Next, her daughter and her daughter's children. From the tomb of the daughter, Queen Meresankh.

These tombs were painted on the inner walls with gay scenes of ploughing and reaping, feasting, hunting, fishing, and all that made the life of the noble busy and happy on earth.

Important men, indeed, were Pharaoh Khufu's nobles; for in days of famine the smaller land-owners had sold their fields in return for food, and now served the nobles as slaves. Thus Khufu's nobles were lords of much land, surrounded by many servants.

They dwelt in light, airy houses built of wood and brick, their living rooms opened on every side, with gay-colored hangings to close them in case of sand-storms or wind.

They drank from beautiful cups shaped like the lotus-lily; they ate from spoons with handles that blossomed into flowers; they lay on couches of ebony, inlaid with ivory and gold; they sat on stools finely carved, having legs like the legs of a beast, with the cloven hoof of an ox or a lion's claw for feet. They stared up at ceilings painted blue, dotted with sun, moon and stars, and resting, like the sky itself, on graceful pillars of palm trees; they trod on floors painted green with birds on the swaying grasses and fish gliding in and out. Indeed, every object they used was gay with vivid color and beautiful in design.



Anklets of Khufu's mother, Queen Hetep-heres I, graduated to fit the legs and beautifully inlaid with the figure of a dragonfly in green malachite, blue lapis-lazuli and red carnelian. From Hetep-heres' tomb.



A family of the Old Kingdom enjoying themselves in the garden. The toys of the children, the dancers, musicians, and frieze of geese, are all copied from real articles and paintings found in tombs of the period. See Toys, page 75. The Egyptians were the first people to make pillars and to beautify the things they used. (See page 191.)

And these elegant nobles of Khufu's held their heads very high, for they were handsome fellows. Their skins were light reddish brown, their faces and heads were close-shaven; but they wore, when fully dressed, elaborate wigs of wool and square artificial beads attached to their ears by a string. Their spotless, white, linen kilts reached only as far as the knees, while the upper part of their bodies was bare, save for a wide enameled collar, set with precious stones.

Thus garbed, they received their visitors or made the rounds of their great estates, inspecting the farms and villages; for they were peaceful fellows, having no wish to fight, but dearly loving their fields, chiefly concerned with farming and building their splendid tombs.



A noble of the Old Kingdom carved on wood, Cairo Museum. The bust of a woman, a masterpiece of this period, Carnarvon Collection. Note her wig which does not entirely cover her hair in front. Children of the Old Kingdom playing leap-frog. From the collection of the Haskell Museum, Oriental Institute, University of Chicago.

The wives and daughters of the nobles wore close-fitting white linen garments, reaching from the breast to the ankles, their legs bound in so tightly that they could scarcely walk. Beside them the children ran gaily, wearing no clothing at all.

In the gardens of their fine villas, these people passed their spare time. By the side of a limpid pool in which darted gay-colored fish, they sat beneath the trees, absorbed in some interesting game, listening to tinkling music, or watching the dancing-women posing in slow-moving dances, while the children played nearby, romping with a pet monkey, nursing a jointed doll or laughing at the antics of some comical jumping jack.

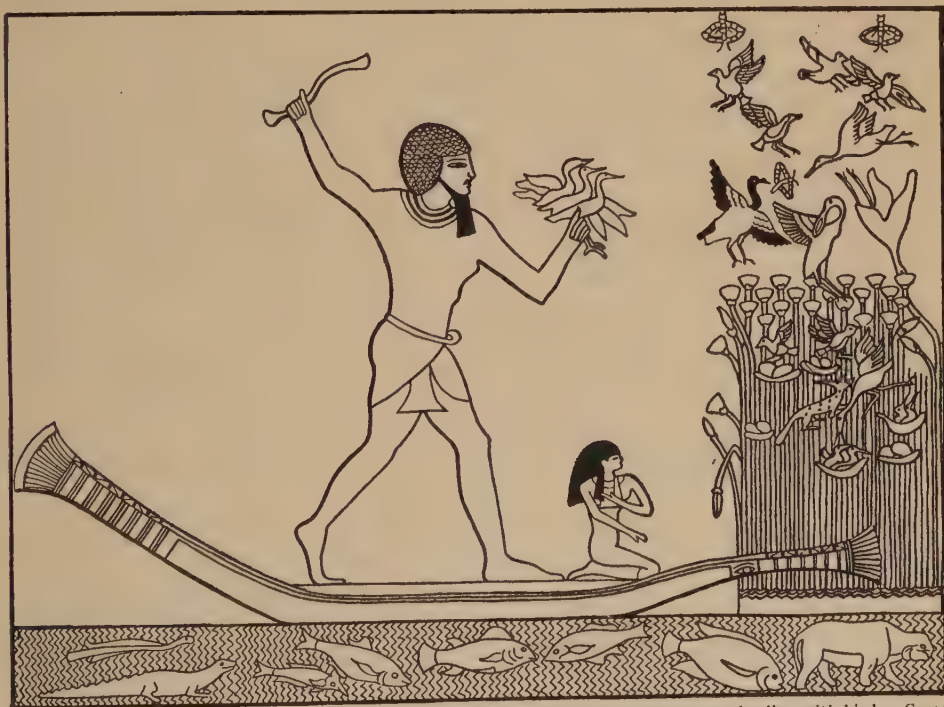
Sometimes the noble and his wife got into a frail little boat, its prow and stem shaped like a flower, and floated out on the marshes amid the tall reeds and rushes, the lady plucking lotus flowers while the noble hunted wild fowl.

Often the Lord of the Manor took one of his sons as companion, and went to inspect his farms. In Spring, he pointed

out to the boy yokes of oxen ploughing, with men and women scattering seed, and flocks of donkeys or goats driven over the fields to push the seed into the ground. In autumn, he showed him men cutting grain or threshing with patient oxen, driving the great beasts over the stalks to press out the heads of the wheat and singing as they drove:

“O thresh the corn, ye oxen,
Come, tread the grain out faster;
The straw is yours for eating,
The grain is for your master.”

In the villages father and son looked in on coppersmiths' shops, on goldsmiths, jewelers, carpenters, joiners, ship-



A noble hunting with a boomerang, his boat about to glide into a clump of papyrus reeds alive with birds. Some of these birds feed the young in their nests, others sit upon eggs, while a weasel sneaks up to steal eggs. Above, birds and butterflies flit about. Below are fish in the water with a hippopotamus and crocodile. The artificial beard of the noble is fastened to his chin by strings, a typical fashion in Egypt where men were clean shaven. In later days it was only the Pharaoh and statues of the gods to whom custom permitted a beard.

builders, weavers; they stopped before those who made colored glass of sand mixed with limestone and ash; they watched the potter turn his wheel, a small round platform of wood whereon the clay went spinning while the potter skilfully pressed it, till he fashioned it into shape.

In the market places they saw men exchanging things in barter, a fan for a bundle of onions, a wooden box for a fish, or gold and copper rings as the price of merchandise.

And out on the Nile before them, the river was alive. There were barges laden with produce being carried to distant markets or to one of the King's store-houses, while pleasure craft darted among them with bright-colored awnings and sails, the oarsmen singing a rowing song as they swept away down the stream.

Such was life in Egypt in the days of the Pyramid Builders, an age of simple elegance, of youthful freshness and strength.



A scene of bartering under the Old Empire before the days of money. In the upper left square a fish dealer sits before his rush basket cleaning a fish. A woman offers him a wooden box in exchange. Behind her another woman offers earthen jars for a box of ointment. In the upper right square a man offers a collarette for a white cake, but the seller says that is not enough, so the buyer says: "Then take the sandals as well."

In the lower left square, a woman offers a wooden box for a string of beads and a man offers fish-hooks which the tradesman is refusing. In the lower right square a man offers a bead necklace for a bunch of onions, while behind another man waits to buy his onions with a fan. From a tomb painting at Sakkara.



The pyramids and the Sphinx as they are today. At the right is the Great Pyramid. In the middle is the Second Pyramid which looks taller than the first because it stands on higher ground. Between the paws of the Sphinx is an altar. The face of the Sphinx was once painted red, its eyes black, its head-dress white.

The Lesser Pyramids and the Sphinx

Now the Pharaohs who came after Khufu also built great pyramids to keep their bodies safe. Khaf're, the son of Khufu, came to the throne while Queen Mertitefs, the widow of Snefru and Khufu, was still in the Land of the Living, and he made the old lady Mistress of the Royal Wardrobe and Superintendent of the Chamber of Wigs and Head-dresses unto the King! Moreover, he married the daughter of Khufu, and carried on Khufu's stern, severe, efficient, vigorous rule.

A man of unconscious dignity, aloof and unapproachable, Khafre looked out on the world with the untroubled gaze of one whose will has never been opposed.



Pharaoh Khafre, builder of the Second Pyramid, dignified, efficient, powerful, unapproachable and aloof.

long, with the body of a lion and the face of Khafre himself, a wise smile parting his lips, his eyes far-away and dreamy.

This creature was the Sphinx. Its face was painted red, its eyes were black and its headdress, white. The forepaws, 50 feet long, were stretched out in front of the body and between them lay an altar.

Stark and splendid rose the Sphinx, crouching on the desert,—the embodiment of the spirit of those ancient pyramid-builders, keeping guard over Egypt.



Pharaoh Menkeure, builder of the Third Pyramid, jolly and good-natured. All his statues show this smile.

Near the Great Pyramid of Egypt, Khafre built a second pyramid, smaller than the first, but standing on higher ground so it seemed to be even larger, and gleaming with delicate pink all about the base, being bordered with fine pink granite quarried far up the Nile.

Then he ordered his sculptors to carve from a limestone hill a huge, overpowering figure, 70 feet high and 150 feet

Now after Khafre's death there came to the throne of Egypt, Men-keu-re', son of Khufu, who had been no more than a child at the time of his father's death. Men-keure was a merry fellow, with mirthful eyes and a face ever ready to blossom forth into

smiles. Not for him the stern rule, the ruthless, hard efficiency of Khufu and of Khafre. He neither could nor would drive his people to labor or wring from them heavy taxes to build himself a tomb. He was mild, sweet-tempered, joyous, easy-going, and laughter-loving. Under him strong discipline ceased. The Pharaohs no more ruled Egypt with a heavy rod of iron.

And Menkeure built the third pyramid; but he neither made it as fine nor half as large as the other two; yet he placed his small unpretentious tomb beside those two magnificent ones as though defying the contrast, perhaps with an inward smile as one who would say: "Behold, to run a race seeing who can heap up to his memory the biggest pile of stone, is not the aim of life. I have been happy and merry. With that I am content!"

Thus the pyramids and the Sphinx stand on the sands of the desert while ages come and go, the most enduring monument to the ancient glory of Egypt and the vast, creative energy of the Pharaohs of the Old Kingdom, who ruled with such vigor and power that two thousand years after their time they were worshipped as gods in Egypt.



Around this third pyramid likewise clung legends of Queen Nitokris, whose spirit was said to haunt the place. It was concerning Queen Ni-to'kris, called Rho-do'pisor Rosy-Cheeked in the Greek, that the first *Cinderella* stories arose.

According to an ancient Egyptian folk-tale, Nitokris was bathing in the Nile when an eagle flew off with one of her sandals, which he carried to Memphis and dropped in the lap of the King who sat administering justice. So deeply was the King moved with admiration for the sandal that he declared he would wed none but the owner of it. And he sent his Chief Scribe through the land with the sandal borne on a cushion before him.

The scribe tried the sandal on lady after lady, until at last he found Nitokris and brought her to the King to be his wife and Queen. This story is outlined in Maspero's *Dawn of Civilization*, Ebers' *Introduction to an Egyptian Princess*, Lang's *Introduction to Grimm's Fairy Tales*, and by the Greek Strabo and the Roman, Aelian.



The island of Elephantine near the First Cataract, looking across to the negro huts of the Aswan or market.

Harkhuf (Har-koof'), The First Great Explorer

(SIXTH DYNASTY, ABOUT 2500 B. C.)

For centuries the huge piles of black granite rock around which the Nile went rushing in the rapids of the First Cataract, were the end of the world for the people of Egypt. Boats could not pass that point, and in the region round about dwelt the turbulent tribes of black men, fierce, barbaric savages, the "people-with-the-crinkly-hair."

And yet it was from these black men of Nubia and Kush, that the Egyptians got ivory and ebony, panther and leopard skins, ostrich feathers and gold, as well as miserable trains of unfortunate negro slaves. Therefore exploring the Southland became the great work of the Pharaohs and nobles from the time of Pep'i I.

The nobles who went to Nubia were bold, adventurous fellows. They came of a family called the Elephantine lords

because they used the elephant as their sign and lived on an island named Iebo, "the city of the Elephant."

These lords likewise had the title: "Keepers of the Door of the South," and it was their duty to protect the border-land at the foot of the First Cataract, so that negro tribes could not swarm down and enter by force into Egypt.

In the days of Pepi I, they had already made this district so safe, that when Pepi dispatched one, U'ni, to bring him back fine granite from the quarries near the Cataract, Uni was able to take out the stone amid the savage tribes with the help of "only one warship," a hitherto unknown feat.

The City of the Elephant, gay with painted pillars, stood among the jagged black rocks below the First Cataract.

On the Eastern mainland opposite, rose the huts of the Aswan or market where negroes coming down from the upper banks of the river exchanged their goods with Egyptians who rowed across from the city.

Hundreds of fierce barbarians swarmed about that market,—wild and warlike Ma'zoi bearing bows and clubs, powerful Wa'wats and Seth'us with feathers in their hair.



Graphic scenes of Negroes from Egyptian tombs. At left, three men bear sticks of ebony and an ivory tusk; the first leads a live leopard; the second and third bear beautiful skins and the third also leads a baboon. These are found in one tomb. At right, from another tomb, a negro driver of a Giraffe with a monkey climbing its neck.

These were the tribes who lived as far south as Egyptian knowledge went; but who lived further south still? That was the interesting question. There all was strange and mysterious; fancy made up for knowledge; there in that hazy south was the terrible Land of Ghosts.

Now when the boy-King Mer-en-ra' sat on the throne of Egypt, a certain stout-hearted young prince, Har-khuf' of Elephantine, made up his mind to push further south than any had gone before. He had already made one journey as far as the Land of Yam to lay out for the young Pharaoh a highway across the desert, but then his father went with him, as he was considered too young to manage the party alone. On his second trip however, his father remained at home. Harkhuf set out alone, heading his own caravan.

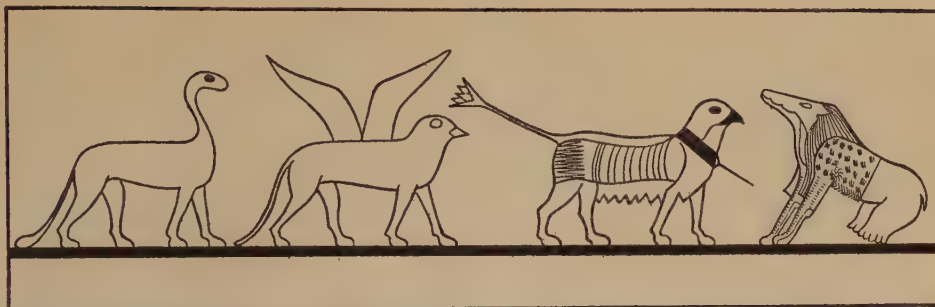
Leaving the little reedy bay opposite Elephantine, he climbed a rocky hill whence he looked back and saw the beautiful Island-city gleaming like a jewel on the bright blue waters below. To the northward stretched away the road to Lower Egypt; to the west, across the sands, rose those lonely western hills over which flitted the ghosts.

Resolutely Harkhuf turned his back on the Island-city and descended into the desert, ablaze in a blinding sun.

On and on he journeyed over the endless sand-waves that lay like a sea before him.



A Negro woman and her babies from the tomb of Huy at Thebes. The hair of the babies has been gathered in bunches just as negro pickaninnies love to have it done today. The skirts of the woman are gaudy with stripes in brilliant colors, scarlet, blue and yellow.



Monsters Harkhuf's men feared to meet in the desert. The serpent-headed lion, the griffin and hawk-headed Sag are from tombs at Beni Hasan, to whose owners they were so real that they were painted among the actual beasts of the desert, seen by the nobles when hunting. The fourth monster is from the Book of the Dead. (See page 100.)

Past the lofty mountains of Wa'wat he went, past the rocks of Seth'u and the shining green bay of Irth'et, till he came to the land of the Ma'zoi.

And now he had reached the very end of the known world of his day. Henceforth he was forging forward into the Vast Unknown. His men, as they marched by day over the shining sands or sent their campfires at night, flaming against the sky, expected at any moment to meet a monster or bogey, more to be dreaded, by far, than the fiercest black negro chieftain. They might catch a glimpse of the Sag, a lioness with the head of a hawk and a tail like a lotus-flower! Or they might see that hideous creature, the crocodile-hippopotamus, who lurked in the Underworld to snatch the hearts of the dead!

In every mysterious shadow they saw a pursuing ghost.

To their great surprise, however, they never encountered the Sag nor caught so much as a glimpse of one little ghost or specter. Neither on this desert road did they fall in with many bands of savage negro tribesmen. The black men stayed by the river, in the narrow strips of green.

And so Harkhuf and his men came safely at last to Yam, a land of wonderful loveliness with shady groves of tamarisk and rosy hills of sandstone gazing at their reflections standing upside down in the Nile.



Harkhuf then gathered together gifts in very great quantities, panther-skins, ivory, ebony, precious incense, and gold.

But when he set out from Yam to return again to Egypt, he boldly refused to go by the round-about path through the desert. Instead he went down the river-road, a route that had never been taken before by official or caravan-master, out of fear of the wild negro chieftains.

Straight through the land of the blacks he went, where their squalid little mud huts clustered together in villages. Men, women and round-eyed children gazed at him, wondering or threatening, but not one dared to attack him.

And so at the end of eight months he returned in safety to Elephantine.

Henceforth he spent all his days and nights with his caravan, he wrote, ever carrying out with zeal what his lord desired and commanded. And thus, in process of time, he set out for a third time to go to the land to southward.

He journeyed long and he journeyed far till he came to the borders of Yam; but when he caught sight of the stately palms that make the oasis, Kur'kur, an isle of green in the desert, he beheld the Chieftain of Yam in all his barbaric

splendor, setting forth in battle array to smite a tribe of Libyans, white-skinned, tattooed rascals, cousins of those rude pale-faces who dwelt across the Great Green Sea in the unknown lands of Europe.

Fierce was the negro Chieftain and fierce were his intentions. His head-dress bristled with anger. He had quarreled with those white-skinned Libyans, and he meant, he declared with force, to knock them off the earth, "as far as the western corner post of the canopy of heaven!"

But Harkhuf had other purposes for which to use the Chieftain. So he followed the angry savage and smoothed down his ruffled feathers, till he praised all the gods for the sake of Pharaoh, and made peace with his foes. Then Harkhuf invited the Chieftain to act as his escort to Yam, and the



The angry negro chieftain threatens the white-faced Libyan chief while Harkhuf makes peace between them. The negroes of the upper Nile and the Libyans who lived on the oases of the Libyan Desert west of Egypt were from the earliest times the chief enemies of Egypt. The Libyans were white-faced barbarians dressing their hair in this peculiar style with bangs and one strand over the shoulder. They were most elaborately tattooed, sometimes with whole scenes of the chase, and wore ostrich feathers in their hair while the negroes wore stiff quills. In these days the white races were the barbarians; the red Mediterranean races, Egyptians and Cretans, were the cultured people.

raging Chief of the Crinkly-Hair turned about like a lamb and attended the bold explorer back to the innermost parts of his own little-visited land. He even agreed, indeed, to send a band of his warriors to act as a guard to Harkhuf when he should return to Egypt.

Thus Harkhuf was able to take back from this expedition more rich produce of Yam than he had ever dared try to bring home with him before.

He loaded 300 asses with incense, ebony, grain, panther-skins and ivory, and set out from Yam by the river-road, so surrounded by great black warriors that even with this rich load which would have made splendid plunder, he dared face the dreaded Chieftain of Irthet, Sethu and Wawat who lived on the banks of the river.

When that famous Chieftain of Irthet beheld Harkhuf's fierce guard; when he looked on those tall black warriors, and saw how strong and numerous were the men of Egypt with him, he was awed and overcome; for he realized that Harkhuf was more important and resolute than any noble or caravan-master who had ever before gone to Yam; and he made no effort to plunder his richly laden train; but brought him a present of bulls and small cattle and escorted him on his way homeward across the desert highlands.

In time Harkhuf reached the Nile, where he saw a stately ship with a party sent out by Pharaoh under his Master of the Bath to bring the returning adventurers date-wine and cakes with bread and beer, in case they had run short of food on their long and dangerous journey.

This ship bore Harkhuf in safety back to Elephantine, where he rested from his labors in the coolness of his garden, telling long tales of Yam.

Now by the command of Mer-en-ra', Uni, the older adventurer and servant of Pepi I, had built a series of five canals around the First Cataract, so that boats could go



further southward. His work and that of Harkhuf so deeply impressed the black men that it was now thought wise to have the young King, Merenra, go in state to A-swan', the very first Pharaoh of Egypt ever to go so far southward.

Accordingly in January, the coolest time of year to visit those sun-bathed regions, Merenra set out, splendidly dressed and attended. On the eastern bank of the Nile, within sound of the First Cataract, the negro chieftains gathered in all their finest feathers, to see this young "Son of the Sun-god," this boy-King in all his glory. And so deeply were they impressed by the overpowering splendor with which the boy was attended, that two inscriptions were cut on the rocks to record the important event:

"The coming of the King himself, standing behind the hill-country, while the chiefs of Mazoi, Irthet and Wawat did obeisance and gave great praise."

But this triumphant reception, proclaiming the extension of Egypt's power to the southward, was the last public act of the young Merenra; for on his return to Memphis he died, and his half-brother Pepi the Second, a child of only

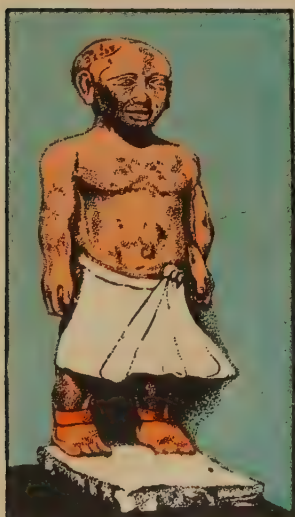
six, was placed on the throne in his stead, to wear the heavy crowns of Upper and Lower Egypt, and be addressed with all the impressive, high-sounding titles of Pharaoh.

Now Harkhuf, at this time, was far out in the desert, making a fourth trip to Yam. And when he heard that Pepi was come to the throne in Egypt, he determined to search out for him a little dancing pigmy. Surely such a gift would please the heart of a child!

So Harkhuf pushed further southward than he had ever gone before, searching for a pigmy. At last he found what he wanted, a lively little black dwarf dancing before the figure of his crude, fantastic god, posing, twirling, stepping, in the maze of the sacred dance.

Placing the little man in the midst of his caravan, Harkhuf returned to Elephantine, where he had to leave his asses and go by ship to Memphis. And from Elephantine he sent messengers to tell the little king what he was bringing home.

"Never before," he wrote the boy, "has a pigmy like him been brought home by anyone who has reached Yam."



Statue of a dwarf of the Old Kingdom. Cairo Museum. See page 213.

The child was beside himself, wild with excitement and joy. A dwarf, a real live pigmy, such as no one had seen in Egypt in his day! He could hardly wait for his coming. For all his covering over of crowns and royal names, the little Pharaoh of Egypt was very much a child. Indeed, so anxious was he to see the pigmy alive, that he called a scribe to his presence and with all the labored struggles of any child of six, he wrote Harkhuf a letter to bid him have trustworthy servants watch

the precious creature every single moment lest he should fall overboard! Let them look at him ten times every night to make sure he was safe from harm!

"Come northward to the court at once," the eager little boy wrote "and bring with you this dwarf of the sacred dances which you have brought alive and in good condition from the Land of Ghosts, to please and delight the heart of the King of Upper and Lower Egypt, who lives forever.

"When the dwarf goes with you on board the ship, appoint trustworthy people who shall remain very near him on each side of the vessel; and take care that he does not fall into the water. When he sleeps at night, appoint trustworthy people who shall sleep beside him in his cabin; and look to see that he is safe ten times every night!

"My Majesty desires to see this dwarf more than all the gifts from the mines of Sinai, or from the land of Punt!"

At length the pigmy arrived when the weather was at its





At the left Harkhuf with staff and wand of office and the dwarf, with a musical instrument. The royal cartouch means Pepi. To the right, a gate of the palace. In the lower right corner is Harkhuf. Opposite in the left corner is the dwarf, and in a room above sits the little King Pepi before a table. From Harkhuf's tomb at As-suan'.

Photographs taken by the Editor who crossed a strip of desert, climbed the steep cliff opposite Assuan, and visited the tomb. Very few travellers visit the lonely, deserted spot. Its interest is little known, and these pictures have never before been published.

hottest, and little boys, shut up indoors, longed most to be amused.

With all the impetuous ardor of a child who was later to be one of Egypt's most forceful kings, Pepi received the dwarf. The little black man did his dances like some little jointed doll, lending his tricks variety by screwing his face into grimaces as comical as those of the merry dwarf-god Bes.

And as to the great explorer, Harkhuf of Elephantine, he so prized his letter from the little child-Pharaoh Pepi, that he had it carved on the walls of his tomb, where it may be read to this day, the most human of all the documents that have come down from ancient Egypt, presenting a vivid picture of that eager little fellow who wore the crown of the Pharaohs four thousand five hundred years ago.

The Reign of Pepi II

Harkhuf's boy-Pharaoh, Pepi, the Second, ruled longer than any king in history. For ninety years, at least, he sat on the throne of Egypt and during his reign the wild negro tribes were ever more surely subdued, and Egypt's rule extended far up into Nubia.

Moreover, the stout-hearted nobles of the Island of Elephantine were likewise sent to Punt, far to the south and eastward on the shores of the distant Red Sea, a very difficult journey whereon more than one bold adventurer sacrificed his life; for men had to cross the desert carrying lumber to build their boats, since there was no connection by water between the Red Sea and the Nile.

As the travellers constructed their vessels on the lonely shores of the sea, plunderers out of the desert often swept down upon them, forced them to fight for their lives, and more than once slew a few.

Adventuring abroad was the note of the times in Egypt. Some men went to the Land of Ghosts, some men went to Punt; some men went north to Sinai, and some launched their trading galleys to visit various islands that lay in the Great Green Sea, as they called the Mediterranean.

In time, Egyptian sailors landed on the island of Crete, a two or three day's sail north of the coast of Egypt.

They found Crete a picturesque place with customs all its own. There were ladies in ruffled skirts, that billowed out in the breeze. There were men with top-knots like coxcombs, and long locks hanging down on either side of their faces, men in gay-colored kilts with broad belts drawn in tight.

The Egyptians looked in on their sacred games, where boy



The lifelike bronze head of Pepi I, father of Pepi II. Cairo Museum.



Egyptian sailors visit the island of Crete. They see women in full flounced skirts, men with curls and topknots, their waists drawn in tight by belts. They see pottery painted with fishes, and frescoes of toreadors, vaulting over bulls.

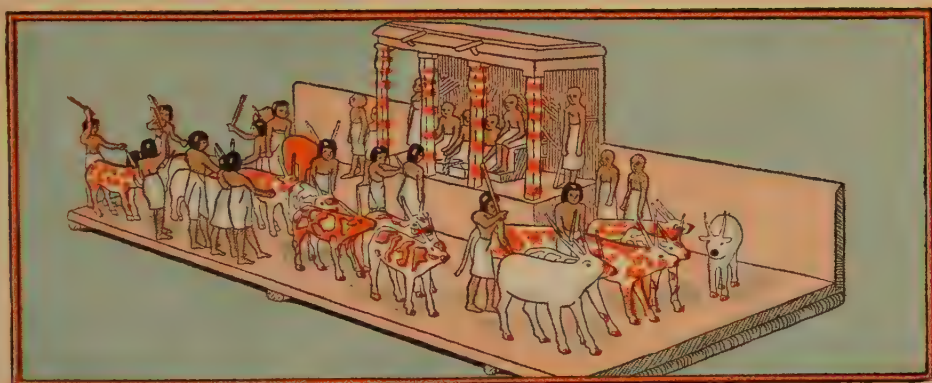
and girl toreadors caught huge bulls by their horns and went flying over their backs.

They saw priestesses of the serpent-goddess all twined about with snakes, and pottery in the markets painted with figures of fishes as became the dwellers on an isle.

But what most interested these Egyptian traders in Crete was the fact that the metal workers on this highly civilized island were far in advance of their own.

They forged their daggers of bronze, a metal new to the world, made of one part of tin to every nine parts of copper, and very much stronger than copper. Indeed the metal-workers of Crete proudly showed the Egyptians how one of their daggers of bronze could split a whole bar of copper.

From Crete Egyptian traders carried bronze back to Egypt, and henceforth for hundreds of years, weapons, tools, even furniture were made of this hard metal, bronze.



Mehenkhetre, one of the powerful nobles of the New or Middle Kingdom, an official of the Pharaoh Men'tu-ho'tep III, sits on his porch as slaves drive his cattle before him to count. A wooden model found in his tomb. This model and the figure of the dancing girl shown below are in the Metropolitan Museum, New York.

VIII

The Age of Too Powerful Nobles

(2475 B. C.—2000 B. C.)

Yearly the nobles of Egypt grew more and more independent. Daring adventures abroad made them bold and ambitious in spirit, and being so rich in land and slaves made them ever more domineering, till at last they threw off the rule of their Pharaoh altogether, and Egypt fell back again into days of confusion and strife.



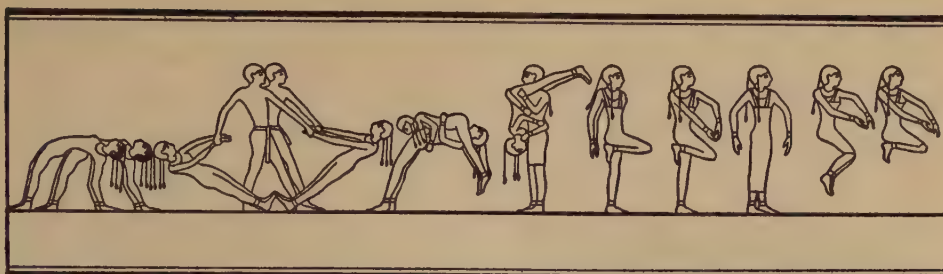
The blue glazed earthenware figure of a tattooed dancing girl of dynasty XI, the age when the too powerful nobles were subdued. At the left the withered arm of a dancing girl's mummy showing the same tattooing.

All the glorious activities of the vigorous Old Kingdom vanished. No more did Egyptian vessels proudly ride the seas to bring home cedars from Lebanon or precious incense from Punt. No more did Egyptian miners heap up copper ore; for the mines in Sinai were silent. No more did Egyptian explorers push south up the Nile into Kush. The canals which Uni had built around the First Cataract fell to pieces and filled up with sand. The Black People crept further northward; Bed'ou-ins from the desert swarmed down into the Delta; in all Egypt's sorry domain were famine, disorder, robbery, violence, and distress.

Memphis, the Magnificent, the home of art and letters, sank into insignificance. Slowly the city of Thebes, heretofore considered only a backwoods village in a hinterland up the Nile, rose into leading place. A strong man named Men'tu-ho'tep came to the throne in Thebes, conquered the polished, elegant, superior folk of the North and made himself King of all Egypt. After him followed four more efficient Mentuhoteps, and then came a stronger man still, Am'en-em'het I, who really gave the land peace.



Mentuhotep of dynasty XI, who subdued the nobles; (from a stela.) Mentuhotep's wife with a maid handing her a jar of some sweet substance from which she fans away flies. (Queen's sarcophagus, Cairo Museum.)



Good times in the age of Amenemhet. Female acrobats and tumblers from tomb paintings at Be'ni Has'an. At the left, four groups are seen in difficult positions; next they take postures and finally leap into the air.

Amenemhet I, Founder of the Middle Kingdom

(TWELFTH DYNASTY, 2000–1970 B. C.)

Am'en-em'het I, founder of the famous twelfth dynasty, rose up as a savior, though he could not entirely suppress the rebellious, aggressive nobles. He united them into a league owing allegiance to Pharaoh with the payment of taxes and service in war. He could not make them over into servants of the crown, as they had been in the days of the Pharaohs of the Old Kingdom, but he and his family were men so strong that they held this loose league together for some 200 years and prepared the way for Egypt to enter upon an age of even greater prosperity than that of the fine Old Kingdom. Amenemhet said of himself:

"I was one who cultivated grain and loved the harvest-god;
None was hungry in my years, none thirsted then;
Men dwelt in peace through that which I wrought."



Female jugglers toss balls in the air, play ball from the backs of companions, and throw a ball in time to the clapping of hands. Two men wrestlers take different holds. Twelfth dynasty paintings from Beni Hasan.



Little wooden models of a freight boat (right) and pleasure boat (left) found in the tomb of Mehenkwtetre with other models showing all phases of a noble's life in the Middle Kingdom that he might have in his future life all he had been accustomed to on earth. (see page 135) When found, these models were covered with fly specks, mice marks and cobwebs which could not have come from the tomb where no fly or mouse could exist. It appears that they were kept by Mehenkwtetre stored in an unused room of his house before being brought to his tomb, and since they are likewise covered with sticky finger marks, it is most probable that Mehenkwtetre's children found the inviting toys, stole into the unused room and played with them. Metropolitan Museum, New York.

Before the royal asp on his brow, the rebellious were pacified; order returned to the land. He drove out the Asiatics



Wooden models of girls bringing baskets of wine and meats and carrying live ducks in their hands as offerings for the tomb of Mehenkwtetre. Note that now in the New or Middle Kingdom, women are wearing gay figured garments in place of the plain, severe, simple white of the Old Kingdom. Note also the wide anklets and bracelets. Metropolitan Museum, New York.

who had swarmed down on the Delta to pasture their flocks and herds, and he built the great "Princes' Wall" to keep them out forever. Some say that Abraham, the Sem-it'ic chief of the Bible, was one of the Asiatics driven out by Amenemhet.

But while from his palace of gold with ceilings of lapis-lazuli, Amenemhet kept watch over Egypt, a dark plot was hatched against him in his royal city Ith-to'we. The very people of his household, they who wore his linen and perfumed themselves with his

myrrh, regarded him as their foe. After the evening meal, night having come, he once took an hour of heart's ease. Lying upon his couch, he relaxed his limbs, his mind began to follow slumber, when suddenly weapons were drawn and conspiracy was made against him. He awoke to fight alone. With his own hand, he seized the weapons of those who sought to slay him; he hurled them back; he saved his own life.

This miserable experience made the heart of the old king bitter. Henceforth he was sad and stern.

"Trust no man on earth," he said to his son, Se-sos'tris; and he raised Sesostris to the throne to share the burden of ruling; but while the Prince was away from home, fighting against the Libyans, news was brought him that Amenemhet had passed to the realms of the sun-god.

Immediately, plots arose to make another royal son, instead of Sesostris, King; but Sesostris left his army and hurried home so swiftly that he got himself crowned in safety.

To this day, there remains a true story telling about this event, and how a certain Sin'-u-he ran away from Egypt for fear lest he be suspected of having a part in the plot.

Sinuhe fled to Canaan, in days very near the time of Abraham, chief of the Hebrews. The chiefs whom he met in Ca'naan lived exactly as Abraham did, and looked like "Absha, a ruler of the Hill Country," whom a powerful Egyptian noble had painted on his tomb at Beni Hasan.



Absha, a prince of Canaan, who came down into Egypt with 37 followers, bearing cosmetics and eye-salve. From a twelfth dynasty tomb at Beni Hasan. For the train of his followers, see page 338. Such a prince was Abraham.



A pectoral or breast ornament of Sesostris II, beautifully enamelled in colors, showing the hawk-headed lions beneath the protecting vulture of Egypt destroying the Libyans of the western desert. Cairo Museum. (See page 127.)

The Adventures of Sinuhe*

In the thirtieth year of his reign, King Amenemhet I went down to the Hills of the West. The palace was hushed and men's hearts were filled with sorrow. The great gates were closed; the courtiers sat with bowed heads; the people wept.

Now his Majesty had dispatched an army into the western desert against the Libyan tribesmen, his eldest son being commander of it, the good god-Prince Sesostris; but just as Sesostris was returning, having taken captives from the Libyans and cattle without limit, the Peers of the Court sent messengers to inform him of the sad event that had taken place at the palace, and these messengers met him on his way home, reaching him at the time of evening.

*Given in a *History of the Pharaohs* by Arthur Weigall and in *Egyptian Tales, First Series*, by W. M. Flinders Petrie. Also described in *A History of Egypt*, by J. H. Breasted who says: "The unfortunate noble, Sinuhe, who fled into Syria on the death of Amenemhet I, returned to Egypt in his old age, and the story of his flight, of his life and adventures in Asia, became a favorite tale, which attained such popularity that it was even written on sherds and flags of stone to be placed in the tomb for the entertainment of the dead in the hereafter."

Without a moment's delay, the new King, Sesostris, the Hawk, flew away with a few attendants. This he did in secret that he might return to Egypt and be hailed at once as King. And he said: "Tell not this news to my troops," for he feared lest one of the Princes who was with him in his army, might set himself up as King.

Nevertheless, a message had been privately sent to the Princes, and one of these had already been hailed by his soldiers as Pharaoh.

Now I, Sinuhe, the friend of Amenemhet and a greatly favored attendant upon his wife, the Queen, stood in the darkness when I overheard this



Sesostri I, the Prince of this story. From a wall carving at Capto. Now at University College, London. Sesostri is the Greek form of this King's name. In Egyptian it is written Senusert or Sesuri.

Prince plotting, he being but a short distance away. Thereat my heart stopped beating, and trembling seized all my limbs.

I rushed for a hiding place, and betook myself to the bushes on either side of the road, to separate my path from that of any traveller. I crossed the Fa-yum' lake and came to the island of Snefru, where I lay in the fields all night.

When day came, I went on again, till a man rose up from my path; but he was afraid and dismayed when he saw that I was one obliged to flee from Egypt. So I reached the town of Negeu near the hour of the evening meal; I crossed the Nile in a rudderless boat, a west wind helping me, and I made my way into the desert past the shrine of the hill-goddess, Lady of the Red Mountain.



Wooden models of Egyptian soldiers of the Twelfth Dynasty just such as those led by Prince Sesostri into Lib'y-a. From the tomb of a Prince of As-yut', now in the Cairo Museum. The Egyptians are spearmen, with bronze tipped spears. The shields are each painted in a different way so that each man may recognize his own equipment.

Thereafter, I went northwards, letting my feet follow their own path, and when several days had passed, I arrived at the Wall of the Prince, which had been made by the late King to hold back the Bedouins and to check the desert-wanderers. I crawled into the bushes, for fear lest I should be seen by the sentinels of the day-watch who patrolled the top of the fortress. At nightfall, I crossed the wall, and I arrived at Pe-ten' as dawn was brightening the land.

Thirst hasted me on and on. I dried up; my throat narrowed. I fell exhausted and said: "This is the taste of death!"



Black E'zhi-o'pi-an bowmen from the same tomb as the above. The loin cloth of the Ethiopian is much shorter than the white kilt of the Egyptian and is colored in different ways. These soldiers carry bows and arrows.



But when I had lifted up my heart and gathered strength, I heard a voice and the lowing of cattle, and presently I beheld some Bedouins approaching. Now there was a chieftain amongst them who had been in Egypt, and he recognized me. He gave me water, he boiled me some milk, and I went with him to his tribe. These people treated me well; one tribe sent me on to another, till I came to the land of E'dom, where I dwelt for half a year. Then the Prince of the Tribes sent for me, and I was taken before Enshi-Amusi, Prince of Upper Syria, and the Great Prince said:

"If you will remain with me, you can hear your own language of Egypt. But tell me, why have you come hither? Has aught occurred at the Palace of the Pharaoh?"

I replied: "Amenemhet has gone down to the Hills of the West, and none knows what is come to pass as a result of his going." And I also said: "I was coming back from

the war with the Libyans, when a certain piece of news became known to me, at which my brain reeled, and my mind was no longer in my body, but led me away on the desert road. Yet nobody had spoken ill of me, nobody spat in my face. I really do not know what brought me to this land."

Then the Prince said: "What will Egypt do without King Amenemhet, who made all nations respect him?"

I said to him in answer: "His son, Sesostris, has entered the Palace, and has taken up the inheritance of his father, and Sesostris is a master of wisdom, prudent in his designs, with good-will to him who goes or to him who comes."

To this the Prince replied: "Egypt is happy then. But you?—You are far from Egypt. You shall stay here with me and I will entreat you well."

Then he married me to his eldest daughter and let me choose as a home the best part of his land; and I chose the land of Ya, a goodly, pleasant place, wherein figs and grapes abounded. Copious was its honey, many were its olives, and all kinds of fruit were on its trees. Wheat and barley grew there, and there were flocks and herds innumerable.

Great also was that which afterwards fell to my portion by reason of the affection lavished on me by the Prince of Syria. He made me chieftain of a tribe of the best people of his country. Food was provided by them for my daily fare, and wine for my daily needs; cooked flesh and roast fowl, too, were provided; for men hunted animals in the neighboring desert, and laid them before me, in addition to those which were caught by my dogs. And milk-foods were sent to me, prepared in all sorts of ways.

I dwelled in a tent surrounded by the tents of my people. I let my hair and beard grow after the manner of the people of Syria. I slept on the ground, and not on a bed.

Many years I spent thus. Any Egyptian envoy who was

travelling north, or returning south to the Palace of the Pharaoh, stayed with me, for I made all men stay as my guests. I gave water to the thirsty; him who had lost his way I set upon the road; and I rescued him who had been robbed. My sons grew up into fine men, and each became chief of a tribe.

When the Bedouins became insolent and opposed the rulers of the desert, I led the men of my Prince; I made war on all sides. Every tribe against which I marched was driven from its pasturage and its wells. I seized its cattle, I took captive its people, doing this by my own strong arm, and by my clever strategy.

I became a favorite in the Prince's heart, and he loved me, and noted my pluck, and set me in command of his people, higher even than the place of his own children.

Once there came a mighty man of Syria and defied me in my tent. He was a champion of the Tenu bold without equal, one who had terrorized the whole of Syria; and he had sworn that he would fight me; for he planned to steal my cattle for his tribe.

The Prince took counsel with me, and I said: "I do not know this fellow. Have I ever walked about his camping-place? Have I ever opened his gate or knocked down a fence of his? No, he defies me for envy because I carry out your wishes. However, if his heart is set on a fight, then let him stand forth and challenge me."

That night I strung my bow and tested my arrows, drew my dagger, and sharpened my weapons. At dawn the land of the Tenu came together. It had gathered its tribes and called all the neighboring people. It spoke of nothing but the fight. Out came the champion towards me and I took up my stand facing him. Every heart ached for me, the women and men all talking at once; for they said: "Is there any man strong enough to fight this man of Tenu? Behold,



he hath a shield, a battle-axe, and an armful of javelins!"

But I drew him to the attack. He launched his armful of javelins and I dodged them all in safety. I turned aside his arrows and they struck the ground in vain. Then we drew near, the one to the other. He fell upon me and I shot him. I shot an arrow into his neck, and he uttered a yell and fell on his nose. I killed him with his own battle-axe, and, standing on his back, uttered a shout of triumph.

Then the Asiatics shrieked; but I and the people whom he had oppressed gave thanks to Mentu, the war-god, and Prince Enshi-Amusi embraced me. I carried off the dead man's possessions, and rounded up his cattle. I seized what was in his tent, and ransacked his camp.

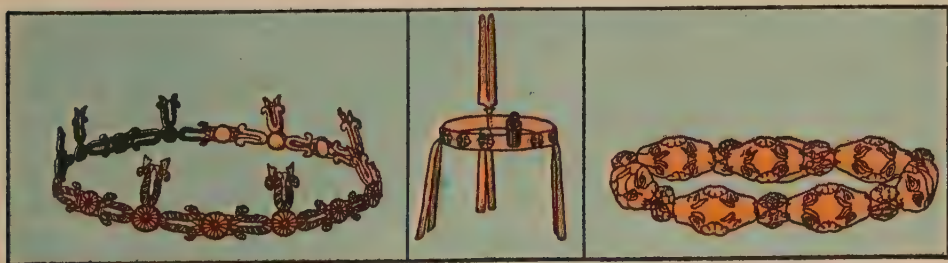
Owing to this, I became an important man, and I grew great in wealth, and rich in flocks. I was a man who left his country because of nakedness; but now I was clad in white clothes and fine linen. Many were my servants; beautiful was my dwelling place, wide were my estates; and above all, the memory of me was in the Palace in Egypt.

Nevertheless, I prayed: "O God, whichever god thou art,

who hast ordained this flight of mine, show mercy, and bring me back to the Palace, unto the place where my heart dwells; for what thing is more important than that my body should be buried in the land where I was born? Though an happy lot hath befallen me, yet old age approaches, my hands are weak, my heart is weary. O, let the King of Egypt show mercy to me, that I may greet once more the Lady of the Land, the Queen-mother in his Palace! O, let me serve my sovereign Lady once again, and let her talk to me about her children's beauty!"

Then Sesostris, the King of Egypt, was told of my situation, and his Majesty sent me gifts with greetings from the Royal Children, as though I had been the Prince of some foreign land: "This lady, the Queen-mother, who is heaven itself to you, is still living and in good health," he wrote. "She has her part in the sovereignty of the land, and her children are at court. May you long enjoy the good things that she shall give you, and may you live by her bounty!"

"Come to Egypt, that you may see the Palace wherein you grew up, and that you may do homage at the great doorways, and take your place amongst my Peers. Think of the day of burial when you pass to the Realms of the Blessed! Think what a funeral procession we will arrange for you! Your mummy-case shall be of gold, with head of lapis-lazuli! You shall be placed upon the hearse, oxen drawing



The Queen and princesses Sinuhe so longed to see, may have had jewels like this. Two diadems and a gold collar of lion heads belonging to princesses of the 12th Dynasty, the age of Sesostris and Sinuhe. Cairo Museum.



A funeral procession such as Sinuhe longed for. From the tomb of a nobleman of his period, at Beni Hasan. The statue of the nobleman in its "naos" is dragged by 7 men. Three men beat time for the dancers shown on the next page

you along; and the sacred dance of the Muu shall be performed at the mouth of your tomb. You shall not die abroad; Asiatic tribesmen shall not be your escort. You shall not be wrapped in a sheepskin and buried in the sand!"

This letter reached me as I stood amongst my tribesmen. It was read aloud to me, and I flung myself down on my face and threw dust on my hair. Then I went about my encampment rejoicing and crying: "Sweet, indeed, is thy graciousness, O King, which grants that the last rites for my body shall be carried out at home!"

Then I answered the royal letter and said: "As regards the flight which I made in my stupidity, I did not plan it; it was not in my mind; I do not know what separated me from my home. It happened like a dream, as when a man of Lower Egypt sees himself at El-e-phan-tine'."

Soon there came unto me envoys of the god-King Sesos-tris. I made a feast for my children. My eldest son became the leader of my tribe. All my goods passed to him and I gave him my cattle, my fruit, and all my pleasant trees.

Then I set out southwards, and journeyed to the frontier of Egypt, where the commanding officer in charge of the frontier-patrol sent a message off to the Palace. His Majesty sent his trusted Chief Huntsman to me, having with him boats filled with presents of the royal bounty for the



The three last men on the preceding page are beating time for the male dancers shown here. Behind the men-dancers are women beating time for women-dancers. Behind these were shown men bringing clothing, ornaments, etc.

Asiatics of my escort. The brewers of the town squeezed and strained the beer in my presence; we held a farewell feast for my friends of the Syrian tribes. I parted from the Syrians, and sailed up the river to Ith-to'we; and at dawn ten men came to meet me and convey me to the palace.

Soon I was bending my head to the ground between the sphinxes, while the Royal Princes stood at the gateway awaiting my coming. The Peers in the courtyard pointed out the way to the Audience-hall; and I found his Majesty on his great throne in the hall of pale gold. I flung myself on my face and my wits forsook me, although the King greeted me graciously. My soul fled, my flesh trembled!

Therefore his Majesty said to one of his nobles: "Lift him up, and let him speak to me!" And his Majesty said: "So you have come,—you who have trodden the deserts and wandered in the wilderness!"

Nevertheless, I was afraid. The dread in my heart was like that which had caused my fateful flight.

Then the royal family were summoned and likewise the Queen-mother. And his Majesty said: "This is Sinuhe, who is come home as an Asiatic, a son of the Bedouin!"

Thereat the Queen uttered a cry, and the Royal Children shouted out all together, saying: "It cannot really be he!"

But his Majesty said: "It is really he!"



The family then begged Pharaoh to show me favor. The Royal Children shook their sistra and sang:

"May thy hands prosper, O King;
Grant good things to this traveller, Sinuhe, born in the land of
Egypt,—
Who fled away from fear of thee,
Who fled this land from thy terrors!"

And Pharaoh said: "Let him not fear, for he shall be one of my Peers. Take him now to the dressing-room!"

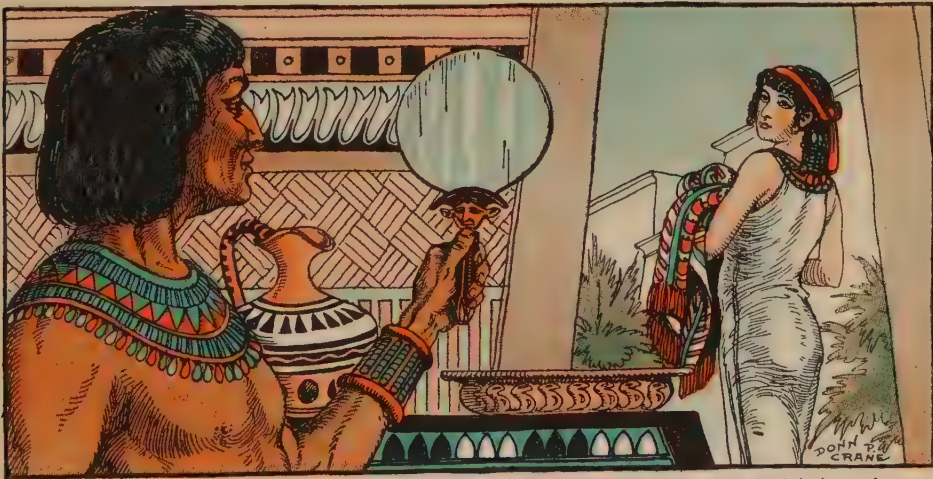
Thus, when I had left the Audience-hall, the Royal Children gave me their hands, and we went together through the great doorway, and I was taken into the house of one of the Royal Princes. There was splendid furniture in it, and a bathroom with painted scenes on its walls. Robes of

royal material were in every room, perfumes, and precious ointment; and every servant busied himself with his task.

The years were made to pass away from my flesh; my beard was shaved, and my hair was combed. My bundle was thrown out into the desert; my clothes were given to the sand-dwellers; and I was clad in soft linen and anointed with precious ointment. At night I lay upon a bed once more, and I gave up the sand to those that live in it.

There was given to me the house of a lord of slaves, which had belonged to a royal friend. My meals were brought to me from the Palace three and four times a day, besides that which the Royal Children were constantly giving me. And a tomb of stone was constructed for me in the midst of the pyramids. There were given to me peasants; there were made for me a garden and fields in it before my house. My funeral statue was inlaid with gold, its girdle of pale gold; Pharaoh caused it to be made.

May I be in the favor of Pharaoh, son of the Sun-god, the great god-King, until the day shall come of my death!



Sinuhe looks at himself to see the change in his appearance while an attendant carries off his Asiatic woolen garments. The mirror is a real silver mirror of the period with handle of black obsidian and gold Hathor head.

The Powerful Twelfth Dynasty

(2000-1788 B. C.)



A portrait statue of Sesostrius III, the great warrior king of Greek legends. (Now in the British Museum.)

Sesostrius I, the King of Sinuhe's story, carried on with undimmed splendor the glory of his line. Under Amenemhet II and Sesostrius II, the black men were driven back, the mines in Sinai were opened, and traffic was once more resumed with the far off land of Punt; moreover the Pharaohs dug a canal to connect the Red Sea with the Nile, so that traders no more used the dangerous desert-route, but now went by ship to Punt.

Sesostrius III, like Sesostrius I, was a mighty warrior-king, who led all his wars in person.

Through the hard barrier of rocks that formed the First Cataract, Sesostrius cut a canal, to replace the canals of Uni which had by now disappeared. Thus he could take his war-galleys up against the Black People; and he conquered all the land even as far southward as the Second Cataract, where he built two mighty fortresses and set up boundary stones forbidding negroes to pass that point.

Sesostrius III now ruled 1000 miles of Nile Valley. Furthermore, he was the first King of Egypt to make an invasion of Asia, raiding the land of Canaan. Indeed, Sesostrius III was so great a king that, after his death, his figure loomed larger and larger in the wonder-tales of his people, until in Greek legends he appears no more than a hero of myths.

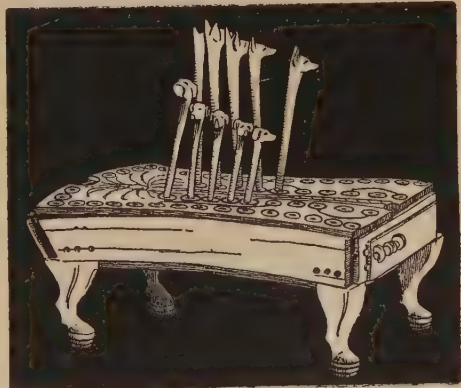


Statues of Amenemhet III, the first as a sweet-faced young man (Cairo Museum), the second as he grows older and sterner (Berlin), the last as an old man weighed down with cares and sorrows (Macgregor collection).

The son of Sesostris III was Am-en-em'het III, a king who devoted himself to increasing Egypt's resources, rather than to warring at home or in foreign lands.

In Sinai, Amenemhet built barracks for the miners with houses for officials, and strong, stone fortifications to protect the mines from the Bedouins, that Egyptian workmen might now live permanently at the mines, instead of being sent out on camping expeditions. Thus Amenemhet made copper mining a fixed and stable industry.

And Amenemhet helped the farmers no less than he did the miners. For there existed near the Nile a valley called the Fa-yum', into which the river flowed whenever its waters were high, making a lake called Lake Moeris. Amenemhet built a great wall twenty-seven miles long, which dammed this water up, keeping it in smaller space, reclaiming thousands of acres

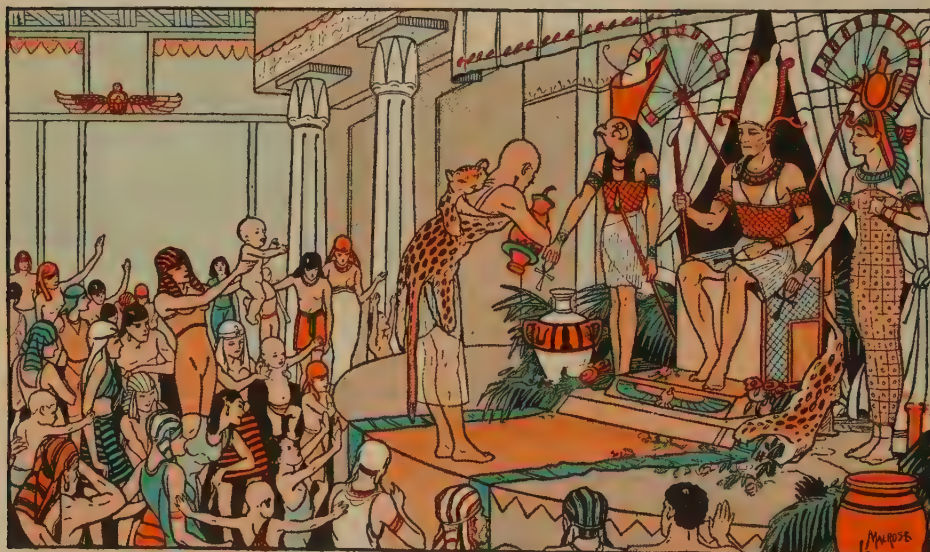


An ivory game-board of Amenemhet's time, 12th Dynasty, with animal-headed pegs, used like a cribbage board. Interesting evidence of the antiquity of such games. Carnarvon Collection.

of land which could now be planted with grain, and holding the water stored against the drought of the summer time, when gates in the wall were opened, and the water was allowed to pass out and run off to the farms.

So deeply interested was Amenemhet in this work in the Fayum that Croc'o-dil-op'o-lis, the city which grew up on the land reclaimed from the river, became his favorite residence. There he built an enormous building, 800 feet wide and 1000 feet long, a vast labyrinth of rooms, which became the center of government,—for in it each district of Egypt had its separate hall, where its particular gods were enshrined and where, from time to time, its rulers held their councils. Concerning Amenemhet the people of Egypt sang:

"He maketh the Two Lands verdant more than a great Nile,
He hath filled the Two Lands with strength.
The treasures he gives are food for those who follow him!"



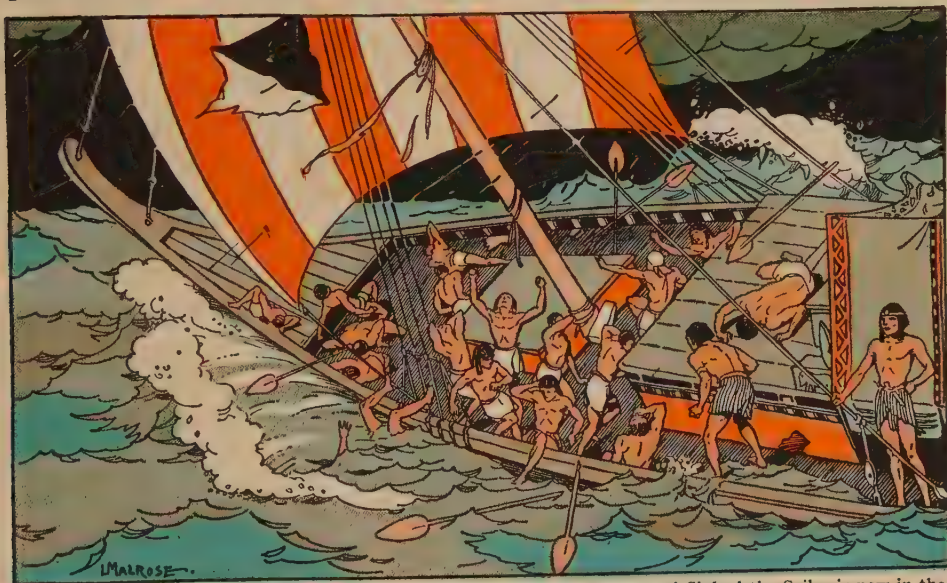
The beginning of the drama in Egypt in the Middle kingdom. Priests at A-by'dos present to eager spectators a play showing the life of Osiris. After all his adventures, Osiris sits at last supreme. Beside him are his wife Isis and his son Horus, the hawk-headed god, while a priest makes an offering before them. The spectators are as anxious to see as the audience at a modern play.

Thus the Twelfth Dynasty and the Middle Kingdom brought growth and good times to Egypt. Books and writing flourished. There were books of stories, books of travel, poems, fables, essays, and even the very first plays ever known in the world. For at A-by'dos, priests acted out with elaborate show in the temples the Life and Death of Osiris, thereby originating the first dramas ever presented.

The life of the court and nobles found reflection among the people, in folk tales adorning with marvelous fancies the plain facts of their history. One of these ancient tales, full of the thrill of sea-voyages and the mystery of Punt, is

The Story of the Shipwrecked Sailor*

I was going down to the mines on a mission of the King, and I rode the Great Green Sea in a ship 150 cubits in length and 40 cubits in breadth, and in it were 150 sailors, picked men of Egypt. They scanned the heavens and they



*The original papyrus of this ancient combination of Robinson Crusoe and Sinbad the Sailor is now in the National Museum at Leningrad. It is the oldest known story book in the world. A cubit is $1\frac{1}{4}$ feet.

scanned the earth and their hearts were stouter than lions. There was none unproven amongst them. The storm arose while we were in the Great Green Sea, and as we sailed, it redoubled its strength. The waves thereof were eight cubits.

The ship perished and of them that were in her, not one was left save me.

I clung to a plank of wood. The wood was cast on a Phantom Isle that floated on the waters. Beneath it moved the seas; the underhalf was waves. I passed three days alone with only my heart as companion, sleeping in the midst of a thicket. Then the storm subsided and the sun shone once again.

Straightway I employed my legs in search of something for my mouth. I found figs and grapes with vegetables; I found berries, nuts and melons, I found fish and birds,—naught was lacking. I satisfied my hunger and threw away what was left. I dug a ditch, I lit a fire, I sacrificed to the gods.

Then I heard a voice like thunder. The trees trembled, the earth shook; and lo, a serpent approached me. This serpent was thirty cubits long; his beard hung down for two cubits; his body was as if encrusted with gold on the blue of lapis lazuli. He planted himself before me, and thus he spake while I stayed dumbfounded:

“What hath brought thee, what hath brought thee, little one? What hath brought thee to this isle that is in the midst of the sea? If thou delayest to tell me, thou shalt disappear like a flame!”

He seized me in his mouth; he carried me to his lair; he laid me down unharmed; and I said:

“I was going down to the mines on a mission of the King, and a storm arose on the Sea. The ship perished, and of them that were in her, not one was left save me. I clung to a plank of wood, which was cast on this isle by the waves.”

Thereupon the Serpent said to me: "Fear not, fear not, little one, let not thy face show sorrow. Behold! thou shalt pass month after month with me until thou hast stayed four months; then a ship shall come with sailors and thou shalt return and embrace thy wife and little ones again. Meantime talk and be happy. I am here surrounded by my brothers and children, 75 serpents in all. We had, too, a little girl whom Fortune sent me, but on her, alack, the fire of heaven fell and she was burned to ashes."

Then I touched the ground before him and said: "I shall describe thee to Pharaoh and make thy greatness known to him. For thee I shall slay asses in sacrifice. I shall send ships to thee filled with all the marvels of Egypt."

But he smiled and answered: "I am lord of Punt and need naught of what thou offerest me. Moreover, when once thou leavest this isle, never shalt thou see it again, for it shall be changed into waves."

And I dwelt four months on the Isle of the Double, where naught was lacking. It was filled with all good things. Then, behold, a ship appeared as the Serpent had predicted. I perched myself in a tree to try to see who were on it. I hastened to tell the Serpent the news, but I found that he knew it already; and he said to me: "Good journey, good journey home, little one."

Then I bent before him with low-hanging arms, and he gave me presents of essences, offertory perfume, pomade, cinnamon, thuya, sapan wood, powdered antimony, cypress, ordinary incense in great quantities, elephants' teeth, greyhounds, baboons, green monkeys, and all kinds of good and precious things. I put all on board the ship that had come, and prostrating myself, I offered him worship.

He said: "Behold, in two months thou shalt be home!"

And after that, I went down towards the ship and called



to the sailors on board. I gave thanks on the shore to the lord of the isle and likewise to the five and seventy serpents.

And we sailed away from the isle and came in the second month, just as the Serpent had said, unto the City of Pharaoh. I entered into the palace and gave Pharaoh all the presents I had brought away from that island, and he uttered his thanks to me before all the assembled people. Then he set me on high amongst his Peers.

This is taken from beginning to end as it is found in the book. Who has written it is the scribe with nimble fingers,—Ameni-Amen-aa,—Life, Health, Strength!

The Shepherd Kings Conquer Egypt

(ABOUT 1675 B. C.)

After Amenemhet III had gone down to the Hills of the West, the nation quickly declined. Pretender after pretender struggled for the throne, until once again Egypt broke up into many petty kingdoms.

Then a dark storm cloud rose in the North, threatening death and destruction. Down on this land in confusion came a hungry horde of barbarians called the Hyk'sos or Shepherd Kings; savage, hard-featured warriors from Mes'o-po-ta'mi-a, Syria, Scyth'i-a, and Arabia; black-bearded, swarthy fellows who had often before come down to pasture their herds in the Delta, and against whom Amenemhet I had built the Prince's Wall.

Against these wild barbarians, Egypt, so disunited, could make no effective resistance. District after district passed under their fierce sway, never daring to give them battle. They robbed and burned and plundered. They took men, women and children captive and carried them off as slaves. "Scourges of Mankind, Filthy Ones," the Egyptians called them; but the "Filthy Ones" conquered



The Hyksos must have looked like this. Restored from two barbaric statues in the Cairo Museum. These statues are utterly unlike Egyptians in features, wig and typical Asiatic beard. See also page 355.

the Delta, established themselves at A-var'is, and proclaimed the most important of their barbarous chieftains as King. The sleek, clean-shaven Egyptians had to accept the rule of these shaggy, black-bearded herdsmen and acknowledge their chieftain as Pharaoh. For a hundred years or more they ruled the land of Egypt, gradually growing civilized and learning the customs of Egypt.

Of the few scattered petty kingdoms that even after a hundred years still maintained independence and refused to bow the neck before these Herdsmen Kings, the most important was Thebes. Up the river at Thebes the young king, Sek-en-en're, and his vigorous little mother, the proud Queen Tet-i-she'r'i, still held their heads very high.

It was a poor little court to which Tetisheri had come as a slim and lovely young bride. Thebes was a beggared city,



A charming statue of Queen Tetisheri, the moving spirit of resistance to the Herdsmen. This statue is now in the British Museum, London.

the last hope of the Egyptians, whither refugees flocked from all the Egyptian towns that had been seized and sacked by the onslaughts of the foe. But even as a widow and a grandmother, the Queen was the very spirit of high-handed independence, and proud opposition to the foe. She married her son Sekenenre to one of her daughters, Ah-ho'tep, and directed the course of affairs.

And A-po'pi, the King of the Herdsmen, seeing the determined spirit that still continued to live in the little Southern Kingdom, decided by some

means or other to force a quarrel with the King; so he called his chiefs to deliberate concerning what message to send him.

Now Apopi had made the evil god Set his chief god and served no other god of the whole land but Set. And the hippopotami which the princes of Thebes delighted to hunt were sacred to this god Set; so the wisemen advised Apopi that he should send to Sekenenre bidding him refrain from committing the terrible sacrilege of hunting the hippopotami, saying that those outraged creatures destroyed his sleep at night by reason of their complaining!

Messengers therefore took this outrageous command to the King, and by that means or some other, they succeeded at last in bringing about an open war with Thebes.

Urged on by his vigorous mother, the valiant King Sekenenre plunged into war with the Herdsmen. He had to arouse his people, by nature so unwarlike, to determined, persistent effort. He had to fight with a foe who brought horses and chariots for the first time into Egypt and rode their enemies down beneath their snorting steeds.

But in the midst of this struggle, a grim and terrible tragedy put an end to the young King's life. He may have been at the front at war with the barbarians, or he may have been in his palace, a victim of palace intrigues; but as his mummy shows by its yawning wounds and agonized limbs, his enemies caught him unawares, either creep-



The mummy of King Sekenenre, showing a wound in the skull, other yawning wounds, the teeth gritted and lips drawn up in agony, telling the whole tale of his death and hasty burial. This tragic mummy is now preserved in the Cairo Museum.



Queen Tetisheri urges her son, Sekenenre to rebel as the Hyksos messenger presents his preposterous command that they still the roaring of the hippopotami so that it may not disturb the sleep of the Hyksos king.

ing up behind him and striking him down so swiftly that he did not even have time to lift a hand in his own defense, or falling upon him in his sleep, battering him with a battle axe, hacking him with sword and spear, then rudely bundling his mangled corpse in the wrappings of its grave clothes and rushing it off to the tomb, not even taking the trouble to straighten his clawing hands and his painful distorted lips.

Tetisheri's son was dead and the final storm of the Hyksos invasion was just about to break, but the influence of the Queen was still alive in the palace.

Kem'ose, the newly hailed Pharaoh, was either the Queen's son or grandson, and under the urge of her spirit, he made up his mind to attack the invading Herdsmen anew. So he called his Council of Peers and said: "To what purpose am I King when there is one chieftain in Avaris and another in Kush? I sit here with an Asiatic on one side and a negro on

the other, while every man holds his own slice of this Egypt. I shall grapple with these Asiatics! I shall rip open their bellies!"

But the Peers said: "It is true that the Asiatics put out their tongues at us altogether; however, we are at ease here holding our part of Egypt. Wait until they attack us. Then will be time enough for us to rise up and fight them."

Words of such cowardly weakness roused Kemose to a fury.

"As to this advice of yours," he cried, trembling with indignation; "I will fight the Asiatics!"

And he gathered together a band of the fierce, black fighting Ma'zois and sailed in his boats down stream.

"Every warrior was before me like a flame of fire," he cried, "and the troops of the Mazoi advanced to search out the Asiatics. East and West, we were victorious! I spent the night on my ship, and when the day dawned, I pounced like



King Kemose, with Egyptian and Ethiopian warriors, defeats the Hyksos in their chariots. The Hyksos first introduced the use of the horse to Egypt. Being mixed Asiatic tribes, they brought the horse from Asia where it had been in use for about 400 years. Kas'site mountaineers were the horse-breeders who sold horses to all of Asia. See page 264.

a hawk on the enemy, a cowardly Egyptian princeling who made common cause with the Herdsmen. I found him perfuming his mouth. I knocked down his walls! I slaughtered his people!"

Thus Kemose won back from the invaders the main part of Upper Egypt, and prospects were bright for regaining the whole of the conquered land. But at that moment Kemose died, and Ah'mose, the youngest son of the late King Sekenenre, and grandson of Queen Tetisheri, came to the throne of Egypt, a youth of about sixteen.

The father, the brother, the uncles of Ahmose,—all were dead. There were no royal men at the court of Thebes to surround the youthful Pharaoh, but there were three determined women, Nof-re-ti'ri, his wife and sister, Ahhotep, his mother, and his grandmother, Tetisheri. Under their vigorous influence, Ahmose continued with courage the war against the Hyksos, leading his own hosts to battle, driving the Herdsmen before him, and shutting them up at last within their strong fortress, Avaris, which lifted its threatening walls above the green fields of the Delta.

For three years Ahmose continued in camp, laying siege to Avaris, and twice in that time the Herdsmen sent war-galleys out of the city by way of a narrow canal in a desperate effort to get much needed supplies to Avaris. But the watchful fleet of Ahmose gave the enemy battle and destroyed them or drove them back.

"Now the King was besieging the city of Avaris," says Ahmose-son-of-Ebana, a naval commander in Pharaoh's fleet, "and I fought on foot before his Majesty, in consequence of which I was appointed to the battleship, *Crowned-in-Memphis*. Then the King fought on the waters of the canal, called the Waterway of Avaris, and I fought in single combat and killed the enemy and cut off his hand. It was

reported to the King's recorder, and the King presented me with gold for my valor. Then again on a second occasion, there was fighting on the canal."

And so after three long years, Avaris was forced to surrender. The Herdsmen poured out of their city and fled up northward toward Canaan, pursued by the hosts of Pharaoh, who scattered them to the four winds.

Then Ahmose, the King, the liberator of Egypt from the power of the Herdsmen invaders, returned in triumph to Thebes, defeated his other enemies in Nubia and Egypt, and restored the land to peace and prosperity again.

Thus the old Queen Tetisheri lived to see Thebes transformed from a little provincial city into the flourishing capital of a great and powerful Empire, and she received a gift of lands retaken from the Herdsmen. There, on her own estates, she lived in comfort and peace for all the rest of her days, and when at last she died, an overseer placed in her chapel a pair of beautiful statues, picturing her as the charming, slim, little Princess she was when she came as a bride to Thebes.

The great King Ahmose himself never forgot his vigorous, proud and handsome little grandmother, who had directed three generations of his family through the course of the Hyksos wars; and even toward the end of his reign, he recorded on a stone tablet his deep devotion to her.

At last the Princes of Thebes had driven out the Herdsmen and paved the way for the rise of the powerful Empire of Egypt.



Bronze battle axe and dagger of Ahmose I, the conqueror of the Hyksos. They are inlaid with designs in gold and set with costly stones. A portrait of the king seizing an enemy by the hair may be seen on his battle axe. Cairo Museum.



Subject races of the Egyptian Empire bound with lotus and papyrus stems to signify that they are under the rule of Egypt. First to the left is an Asiatic (a Canaanite or an Amorite), next is a negro; third, another Asiatic, red-headed and red-bearded, probably a Syrian. Fourth in the long red robe is a tattooed Libyan from the Western desert, with his hair cut in a peculiar way and two feathers in his hair; fifth is another negro and last another Asiatic. The papyrus and lotus plants signify the union of the Two Lands of Egypt (from El Amarna.)

IX

Egypt, the First Great Empire

THUTMOSE I (1557-1501 B. C.)

The family of Ahmose, the brilliant eighteenth dynasty, transformed Egypt from a little kingdom into a mighty Empire with numberless subject states. The granddaughter of Ahmose married the warlike Thut'mose, a short, stocky, little man, whose title was Mighty Bull and Strong-like-Amon. On the death of Am-en-ho'tep I, this Thutmose fell heir to the throne, and he set out at once up the Nile to extend the rule of Egypt beyond the Third Cataract.

"I held the negroes of Nubia helpless in my grip," he cried, "dazzled by my fame, powerless before the gleaming cobra that flamed on my royal forehead. Among them I was like a young panther amongst a herd in flight. There remained not a man of all the 'People-of-the-crimpy-hair' who dared to come against me!"

Then he sailed downstream again, with the body of a miserable Nubian chief, slain by him in combat, hanging upside down at the prow of his royal ship.

And having subdued the Southland, he turned northward to Canaan and Syria. He conquered the stiff-necked princes. He crossed the Lebanon mountains and set up his boundary stone on the banks of the river Euphrates, where men had never looked on Egyptian soldiers before.

His empire reached from the lands of the wild, naked negro chieftains, sweltering in the sun beyond the Third Cataract, to the far-away Euphrates, land of woolen garments, beyond which Assyria lay.

Through the dark days of struggle against the invading Herdsmen, the people of Egypt, before so mild, had turned themselves into warriors, and under this born fighter, Thutmose, they were ready to sally forth and conquer the whole of the world.

The young men all were warriors,—let foreign slaves do the building,—Egyptians yearned for adventure. Already they had felt the thrill of seeing strange new lands,—rude mud huts in Nubia; little walled towns in Canaan, perched up high on the hills; black goats'-hair tents of Bed'ou-ins, squatting on the sands. They had chased most curious people,—pale-faced, tattooed Libyans, Negroes with feather head-dresses, black-bearded Asiatics wrapped in long, fringed garments, the women carrying their babies



Amenhotep I, son of Ahmose, the Great, and father of the Queen who married Thutmose I, grasping an Asiatic and a negro captive by the hair and wielding a battleaxe, thus showing the beginnings of Empire. A pectoral or breast ornament found on the body of a baby boy about a year old, the son of Amenhotep.

in baskets on their backs. And nowhere had they found a tribe that could stand before the ranks of Pharaoh's well-drilled army, with its chariots and horses, its strong and powerful regiments of shining Negro warriors.

Egypt at last had become a military nation. The youth of Egypt was all aflame with the glamorous love of war.

The First Great Woman of History

HATSHEPSUT (Hot-shep'soot) 1501-1480 B. C.

Now, though Thutmose I had many children born of less royal wives, he had only one child by Ahmose, his Great Royal Wife and Queen. This daughter, named Hatshepsut, was the old man's darling and pet.

The girl was a vivid creature, strong and energetic, full of her father's spirit and a worthy great, great granddaughter of the able Queen Tetisheri. Among all the sons of Thutmose, there was none of such force and fire. As to Thutmose II, elegant, weak and refined, the care of his toe-nails and finger-nails was more to him than the Empire. And yet it was this young dandy whom the people would be most apt to hail as the King of Egypt when Thutmose the elder was dead.

As the sturdy old warrior advanced in years, he wished to make sure that Hatshepsut should follow him on the throne. The power of women in Egypt had always been very great. Through women estates were handed down and rarely did a king of the land feel his claim to the throne complete until he had married his sister or other female heir. But to have a woman as Pharaoh was quite a different matter. No woman had ruled the land since the days of Queen Nitokris, a thousand years before. And so when the little Princess reached the age of fifteen, her father determined to name her before all the court as his heir. Calling her to him, he said:

"Come, glorious one! I have brought you before me that you may assume your royal dignity. Your forehead shall be adorned with the diadem of Upper and Lower Egypt."

Then he caused to be summoned the Captains of the King, the nobles, peers and officers of the court, with the chief of the people, to pay homage unto her. And he held a sitting in his audience-hall while the people prostrated themselves before him. And he said:

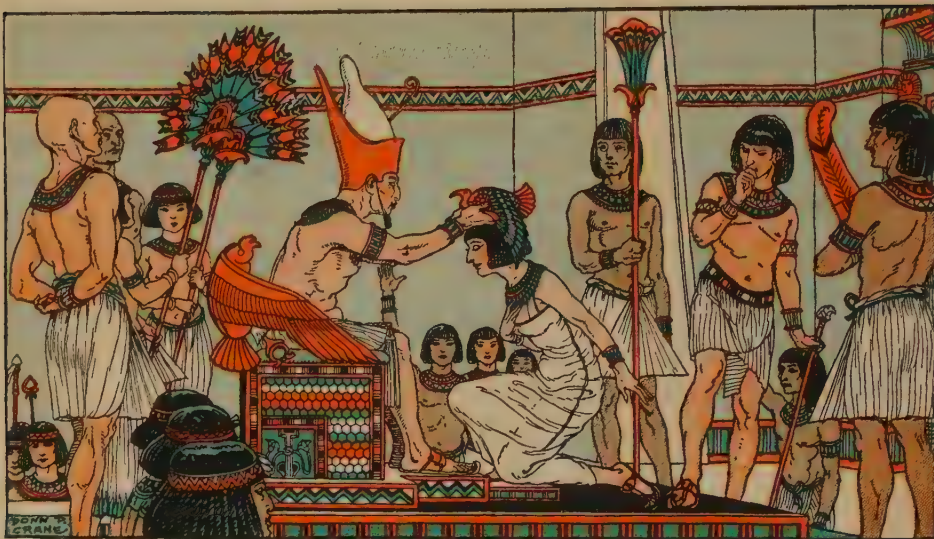
"This is my daughter Hatshepsut; I have appointed her to be my successor upon my glorious throne."

And the people, hearing this royal word, kissed the earth at Pharaoh's feet and thanked all the gods. And they went forth with mouths rejoicing and published his proclamation. All the people of all the departments of the Court heard it and came, their mouths rejoicing. Soldier cried it to soldier. They jumped and danced for the double joy of their hearts. They proclaimed the name of her Majesty as their future sovereign even while her Majesty was still no more than a child. And all the people were united upon the selection of her as their sovereign.

Nevertheless, when Thutmose died only a short time later, Hatshepsut found these same people stubbornly determined to have no young girl rule them, altogether unwilling to make her their queen, in fact.

Then began the long struggle of the first great woman in history to overcome the prejudice in the minds of the mass of men. She was obliged at once to marry her brother Thutmose to make good her right to the crown.

But when Hatshepsut had set the elegant young dandy as a figurehead on the throne, she quietly pushed him aside, doing all the ruling herself, directing, planning, organizing, and ignoring her husband, Thutmose, who was far too mild and gentle to cope with the strong, virile energy that moved Hatshepsut, the Queen. Indeed, Hat-



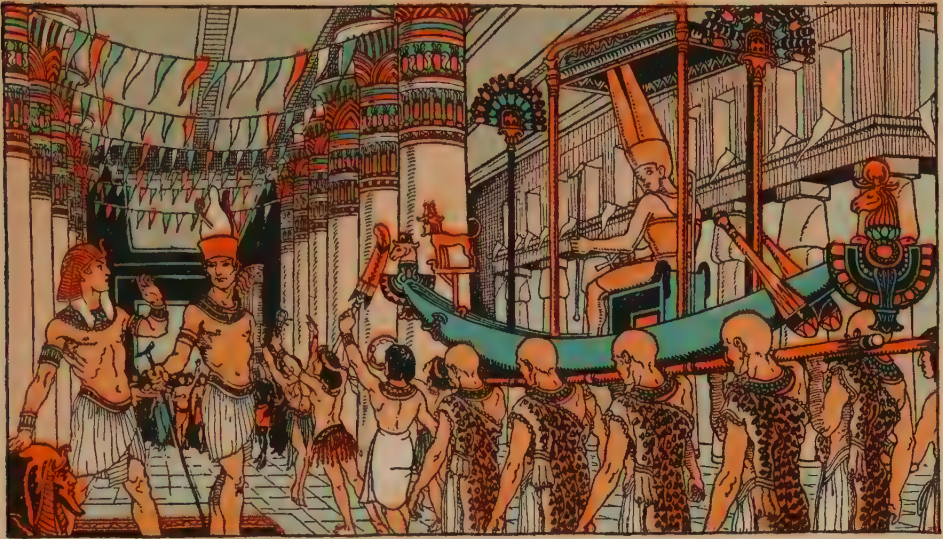
Thutmose I declares his young daughter Hatshepsut his successor on the throne of Egypt. His son, Thutmose II, thus cut off from his inheritance, stands by in impotent dismay, while the crowd of courtiers rejoices.

shepsut asserted that she was Queen and Pharaoh by right of her father's decree, and that Thutmose was no more than a low-born interloper who had no right whatever to reign as King by her side.

In all save name, Hatshepsut was, indeed, the Pharaoh, yet she could have no title except that of "Royal Wife."

Moreover, Hatshepsut's first child was a daughter named No-fru're; no son was born to the Queen. The little Princess Nofrure remained for many years Hatshepsut's only child, and she was brought up as heir to the throne, in charge of the noble Sen'mut, a faithful friend to the Queen.

But Thutmose II had other children born of other wives, and one of his sons, a third Thutmose, was a favorite with the King. Perhaps the poor Pharaoh, so snubbed and ignored, loved this young boy's mother, humble though her birth had been, far more than he loved Hatshepsut, the strong-minded, high-handed queen! However that may be, there seemed not the slightest chance that Thutmose, son



Thutmose II arranges a trick whereby the statue of A'mon, as it is carried through the temple, is made by the priests to nod its head toward the young prince Thutmose III, as if appointing him the next Pharaoh of Egypt.

of Thutmose, should ever inherit the throne of the wide-flung Egyptian empire, and so he was placed in the Temple to serve with the priests of Amon.

But when a second daughter, Hatshepsut Mer-yt're, was born to the Queen, Thutmose made up his mind to a bold and sudden stroke. He dared not oppose Hatshepsut by openly declaring his son to be his heir; but the priests of Amon favored the lad, and they arranged a trick to deceive the simple people.

There came a great religious festival at Kar'nak. The temple was gay with pennants and crowded with worshipping throngs. The statue of Amon himself was to be taken out of its holy place and borne about through the temple while the King officiated, sacrificing oxen, calves and mountain goats.

Prince Thutmose stood in the great north hall and when the priests left the sanctuary, bearing the statue of Amon through the midst of the waiting crowd, they secretly



Queen Hatshepsut as a woman with the vulture crown of a Queen. From her temple at Der el Bahri near Thebes.

made the stone image turn its face this way and that, as though it was searching for someone. As they arrived directly in front of the young Prince Thutmose, they tilted the statue toward him, as though Amon were pointing him out! The boy fell flat on his face, prostrate before the statue, and his father pretended surprise, while the priests explained to the people that Amon had chosen Thutmose III to be the next King of Egypt! Thereupon all the people hailed Thutmose as chosen heir, and he entered the Holy of Holies, where only the King might stand!

Now Hatshepsut, the Queen, was taken as much by surprise as her husband pretended to be. But against the faith of the people in the divine decree of Amon, she could do nothing at all; and when Thutmose II, soon after this, died, she could not prevent the youth from being crowned as Pharaoh; but she would not let him make good his claim by marrying one of her daughters of wholly royal birth. She refused to give him to wife Nofrure or little Hatshepsut.

Here was a boy on the throne, and Hatshepsut at thirty-five with no legal right to any power save that accorded Queen Mothers! Ambitious, strong-minded woman, she would not lay down the scepter. She caused herself to be hailed as regent of the land to reign beside Thutmose III.

The young boy Thutmose, however, was no mild, elegant

dandy. He was short and stocky and strong like his grandfather, Thutmose I, as strong indeed in his nature as the Queen Hatshepsut herself. But he was young and unlearned in the ways of managing men; he was only a boy of sixteen, accounted no more than a child.

For nine years the boy tried to rule, to be Pharaoh not merely in name, but he could not cope with Hatshepsut.

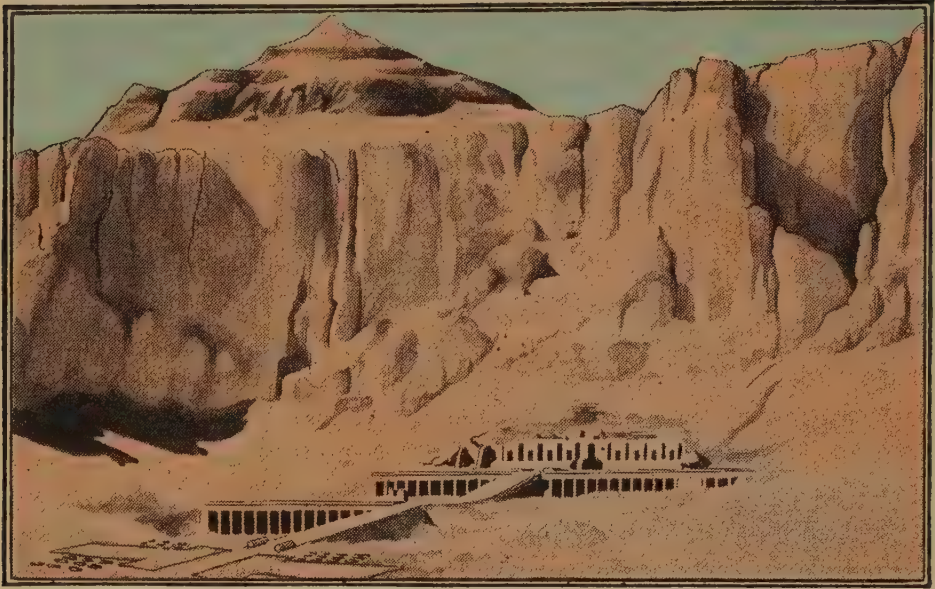
She thrust him into the shade, to live for twelve years a nobody, a strong young man chafing bitterly, having scarcely a show of power.

At last she persuaded the people that she, the only one of her line of wholly royal birth, was her father's real heir, and Thutmose the second and third, had had no legal right to rule. She got the people to give her the lofty title of Pharaoh, and she vigorously blotted out on temples, pillars, and monuments the name of Thutmose II, replacing it with the name of Thutmose I, her father.

Henceforth, Hatshepsut saw to it that she was always addressed not as Queen, but as King, and always as His Majesty. She came forth on state occasions clad in the garments of a man, wearing the short kilt and sandals and the great war-helmet of the Pharaohs, and even attaching



Hatshepsut as a man; a statue and a painting from her temple near Thebes, each showing her with the artificial beard. The picture at the right without beard shows her wearing the great war helmet of the Pharaohs, and the kilt of a man. A relief from Karnak. This great queen's name is also written Hatasu.



The beautiful temple of Queen Hatshepsut beneath the western cliffs of Thebes. These cliffs gleam pink or peach-colored from the distance. Close to, they look like white chalk thickly powdered with cinnamon. The temple rises in three terraces approached by an inclined plane. The shrine is cut into the solid rock on the third terrace. Before the temple were found the sunken squares of lotus pools and round holes cut in the solid rock of the desert. These holes were filled with rich dirt and in them trees were planted, so that even across the desert, this beautiful temple was approached from the Nile through a garden and avenue of trees. Behind these cliffs lies the famous Valley of the Tombs of the Kings. Across the Nile is the modern Egyptian city of Luxor.

to her chin the Pharaoh's long false beard. Thus garbed, she had herself carved and painted on all the records of stone erected during her reign.

Moreover, on inscriptions referring to herself, she mixed up *he's* and *she's* in a most remarkable way. "*His Majesty*," she announced, "gave these obelisks to *her* father."

At last, after years of struggle, Hatshepsut found herself free to rule the land alone, and she devoted all her energies to building and organizing, neglecting the Syrian wars, but increasing her country's resources with the aid of her group of nobles,—Sen'mut, now Steward of the vast estates of the Queen, Ne-he'si, soldier and sailor, and Hap'usonb, the Prime Minister, who was also High Priest of Amon, and thus had won the Amon priesthood over to the Queen.

And while Hatshepsut pursued with vigor all the arts of peace, her soldiers sat about idle, and the young man Thutmose III, forced into inactivity, fretted himself in secret, because he could not lead forth his hosts, as his grandfather Thutmose had done, to cement a mighty empire, perhaps to conquer the earth.

In the hills of the western desert, the queen began to build her beautiful temple and tomb, the most beautiful building Egyptian art was ever to produce. Three rows of peach-colored pillars rose up in three terraces, against the pale-gold background of a semi-circle of cliffs. A broad roadway mounted the slopes flanked by rows of sphinxes, and led up to the sanctuary cut in the solid rock.

The work was in charge of Senmut. Swarms of workmen lived there under shelters of thatch. Tourists, too, crowded the place. There were tombs in the cliffs round about, and the beautiful little tomb of one of the Men-tu-ho'teps, already seven hundred years old, was just next door to the temple. Tourists came gaping and wondering, three thousand years ago, to view those antique curiosities and scribble their names on the walls just as they do today.

Senmut himself was so proud of his work that he wanted somehow to leave himself stamped upon it forever; but only Kings and Queens were allowed to be represented praying before the gods in such a temple as this; so Senmut caused a figure of himself praying toward the altar, to be secretly carved on the inner side of every dark closet door, hoping that, with luck, he might never be discovered, but might continue throughout all time to stay there in the dark, praying toward the altar!



The Figure of Senmut, architect of the temple, hidden on the inner side of a closet door where he hoped to pray to the gods undisturbed through eternity.

Meantime while the temple was building, the Queen conceived the ambitious plan of sending an expedition by sea to bring back incense trees from the far-off land of Punt, which had been so little visited during Herdsmen days and later, that it seemed again to Egyptians to be a Land of Mystery from which they got the products only in round-about ways, through the hands of desert-traders.

Hatshepsut gathered together five large sailing vessels, each having an upcurved stern in the shape of a lotus flower. The sailors set forth from Thebes on their long adventurous journey under command of Nehesi, facing the unknown seas with only most ancient records by which to steer their course.

Far down the African coast they sailed, singing an oarsman's chant to the rhythmic fall of the oars.

At last they turned up a river lined with conical huts which were built up high on piles and entered only by ladders. Beneath palm trees and sycamores, cattle lay on the ground, while monkeys and baboons climbed among the branches and brilliantly colored birds went flitting through the air. White dogs guarded the huts, and here and there



Huts of the natives of Punt, built up on piles and approached by ladders. They stand on the banks of a river in a grove of date palms and myrrh trees, beneath which a cow is slumbering. All the story of this voyage is taken from pictures carved on the walls of Hatshepsut's temple at Der el Bahri. For the situation of Punt, see the map, page 71.

were seen yawning hippopotami, panthers and giraffes.

This was the land of Punt and Nehesi went ashore at once, followed by a guard of soldiers, bearing gifts from the ships,—gaily colored glass beads, bracelets, daggers, axes, which they placed upon a low table, temptingly spread out. And the people came to meet him,—clean-shaven natives in kilts, the men having long, thread-like beards, curled up at the end like the beards of the gods in Egypt.

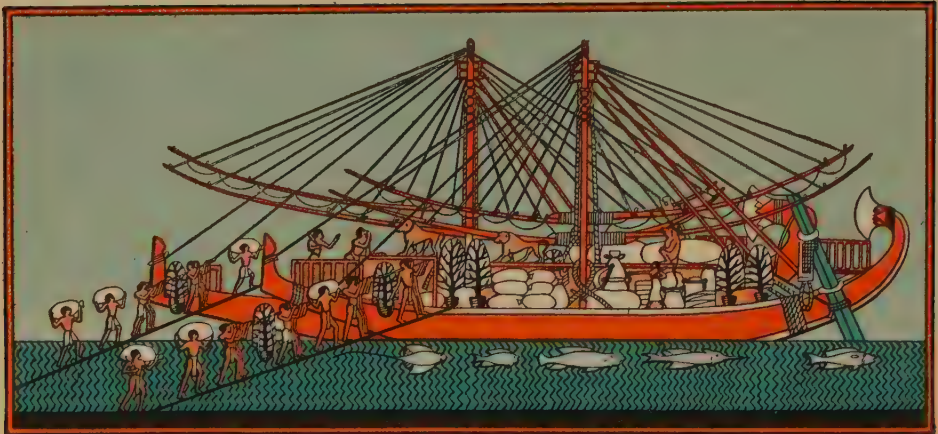
The chieftain came himself, Pir-o'hu, the Great One of Punt, and behind him came his wife, the royal lady Ati, so fat she could scarcely waddle, her fat hanging out in rolls and causing the Egyptian artist who went with Hatshepsut's sailors to smile with inward delight.

Lady Ati wore a skirt of thin, transparent yellow, not to hide too much her beautiful cushions of fat. Behind her came two sons and a daughter with upraised hands of greeting, the daughter already tending to the same fat fashion of loveliness attained by her proud mama.

In the rear of the family there followed attendants driving a donkey, loaded down with cushions, his business being to bear on his back the enormous Princess Ati; and the very small size of the donkey compared with the size of his burden, caused the artist of Egypt to chuckle once again.



The natives of Punt greet the Egyptian adventurers. The Prince of Punt followed by his fat wife, two sons and a daughter, all raise their hands in greeting. Behind them come attendants driving a very small donkey whose business, so the inscription says, is to carry the fat Lady Ati. The men of Punt have long threadlike beards curled up at the end. They wear peculiarly shaped kilts and have tails attached to their belts in the rear. The Princess Ati has lines of tattooing on her cheeks and wears a transparent yellow skirt, the better to display her cushiony limbs.



Natives of Punt loading the ships for the return voyage. Some carry bundles on their shoulders; others have myrrh-trees in baskets swung from poles which they carry on their shoulders, as they march in line up the gang planks. Myrrh-trees in baskets, with all sorts of bundles and bales, crowd the deck of the ship. Above there are apes, and over the cabin at the left, a man is teasing a monkey. The ships are moored to stakes which show at the right.

So surprised were these people of Punt to look on the sailors from Egypt, that they cried aloud to Nehesi:

"How did you come hither? Did you descend from the paths of the skies? Or did you sail over the waters?"

Friendly relations at once were established. Nehesi pitched his tent in incense groves near the sea and gave a feast to the chief, serving bread, beer, meats and fruit; and the chief-tain brought him presents of gold rings, throw-sticks, and boomerangs together with a pile of precious incense gum.



The men of Punt, bearing produce of their land, are met on the shores of Egypt by a triumphal procession. The Queen's fan-bearers and her sandal-bearer head the procession with the royal symbols.

Then the ships were loaded with products of the land,—ivory, ebony, ostrich feathers, monkeys, dogs, and apes, panthers, panther-skins, giraffes, gold, silver, lapis-lazuli, natives and their children, throw-sticks and boomerangs, and living incense trees in baskets or in pits. Never was the like brought home to any king since the very beginning of history,—so the monuments said!

As the ships sailed back to Egypt, incense trees stood on the decks; monkeys and baboons went climbing about in the rigging.

Great was the welcome the sailors received when they stepped on shore again and marched up from their vessels, followed by the natives of Punt, bearing all the rich stores of their land. Men shouted till the heavens rang: "May Amon grant long life unto Hatshepsut, his daughter!"

And there came out to meet the sailors a joyous, triumphal procession,—soldiers of the royal household, bearing green boughs in their hands, priests with the sacred ark, fan-bearers holding their long-handled fans of waving ostrich feathers, grooms leading hunting leopards, and lastly, borne by twelve bearers, the royal chair of state.



Grooms lead the Queen's hunting leopards and last comes her Majesty's chair of state. The Queen herself is awaiting the procession in the Temple of Amon at Karnak across the Nile from her own temple-tomb.



The Queen in the kilt of a man and wearing the ceremonial crown of Amon with the ram's horns and feathers, waits to receive her troops in the temple of Amon.

The Queen herself had gone to the temple of Amon where she received her sailors in the costume of a Pharaoh while the natives of Punt did obeisance before her. All the rich treasures they brought, Hatshepsut presented to Amon. And her Majesty covered her limbs with the very best of the incense, till the fragrance exuding from her was like the breath of the gods.

Thereafter she held a levee, sitting in her great audience-hall on her splendid throne of electrum, while the nobles and peers of the court came to rejoice and to praise her. The precious incense trees were planted before her temple, either in tubs or in holes dug into the rock, and there they exuded sweet fragrance before her favorite gods.

And now, at last, when Hatshepsut felt herself so well established in Egypt that she no more feared the young Thutmose, she let him marry her eldest daughter, the Princess Royal, Nofrure.

In the thirtieth year of her reign she celebrated her jubilee, erecting at Karnak two obelisks, quarried from granite of As-suan', and brought downstream on a barge towed by twenty-seven boats with oars.

Thus the last years of Hatshepsut were spent in glorious splendor, in a court superior to anything ever known before in Egypt. But her fame, which spread to the ends of the world, was always a fame for peace, and not for war or conquest, a fame for wisdom in government, for development of resources, and ceaseless splendid building. The story of Hatshepsut is that of the first great woman in history.

Thutmose III, the Conqueror

(1480-1447 B. C.)

When Queen Hatshepsut died, Thutmose III, already nearly forty and growing somewhat bald, had been so long repressed that his forceful spirit, pent-up and thirsting for adventure, burst at once into flame. He had, first of all, to quell a revolt in Thebes; for Senmut and the nobles were heading an insurrection, knowing well they had nothing to hope for at the hands of Thutmose III. But Thutmose defeated the nobles and Senmut was forced to flee.

Then at last Thutmose set out with his band of eager soldiers on their much delayed journey to Syria; for Syria, so divided into small city-states, each with its own king or prince, and its own local Baal or god, for the first time in its history presented a united front. A great Asiatic confederacy, headed by the King of Ka'desh, most powerful of Syria's princes, had determined to throw off the yoke imposed on them by Thutmose I some fifty years before.

Crossing the desert quickly, Thutmose III marched up the coast, meeting little opposition till he came where the Ridge of Mt. Carmel thrusts a bold promontory into the Great



Head of a statue of Thutmose III, a stocky little man with a thick strong neck, a huge forceful nose, but a kindly smiling mouth. The nose and neck are those of the powerful warrior. The mouth is that of the sweet-natured man, who with boyish enthusiasm gathered the gorgeous wild flowers on the plains of Palestine and said that he preferred shy people to proud ones. The king's name is also written Thothes or Tutmosis. This statue was found in the temple of Amon at Karnak, Thebes, and is now in the Cairo Museum.



Egypt and the lands to the North which the Pharaohs attempted to conquer. The positions of the different kingdoms are certain, but their exact outlines are unknown and the colors indicate borders only in a general way. The dotted line of long dashes — — — indicates the extent of Egyptian conquest. The land of Naharin which included part of Syria and all of the Mitanni became the northern limit of the Egyptian Empire. From these subject nations there flowed into Thebes a constant stream of tribute which made Egypt enormously wealthy.

Green Sea. Here he came to a halt; for news was brought to his ears that his enemy, the King of Kadesh had left his home to the northward and marched as far south as Megiddo where he lay encamped but a few miles away, just over the range of hills. Moreover, the princes of an hundred confederate Syrian states had gathered at Me-gid'do to consult with the King of Kadesh, but they had not brought their troops; for they had never even dreamed that Thutmose would act so quickly. If Thutmose could take Megiddo, he would catch all his foes at once.

Immediately the great Pharaoh summoned his council of war to decide by which of three routes they should cross the ridge of Carmel. The safest road lay by Ta'a-nach; the most direct but most dangerous went by way of Aruna, descend-

ing straight on Megiddo, but this road led through a pass, so very narrow and dangerous that men must march through it single-file and could never have formed in battle array had the enemy fallen upon them.

"We go by the pass!" ordered Thutmose.

But his officers said in terror: "Let our victorious lord march by the road he wishes, but let him not oblige us to go by that most perilous route."

"As the Sun-god loves me!" cried Thutmose; "as my father Amon favors me, I swear my Majesty will march by none other road save this! Let him among you who wishes, go by the roads you have mentioned; and let him among you who wishes come with those who follow my Majesty!"

At this the generals gave up. "We will follow your Majesty," they said, "like the servant behind his master."

Then his Majesty swore a round oath. "None shall march on this road in front of my Majesty!" he cried.

And he himself led the way. Like a flame of fire was the King. He marched at the head of his army.

Now the King of Kadesh was expecting Thutmose by



the safest route through Taanach; so, accompanied by the Prince of Megiddo in numerous battle array, he left the other princes shut up in Megiddo and camped in front of Taanach, settling himself at ease in his splendid campaigning tent which had tent-poles wrought with silver.

Then suddenly out of the rocky defile, Thutmose appeared with his army, throwing his forces between the unfortunate King of Kadesh and those wretched allied princes whom he had left in Megiddo.

Standing upon the walls and straining their eyes in the darkness, the princes saw with terror the myriad lights of Pharaoh's camp between them and their protector who could not now come through to them without fighting all Pharaoh's host.

Next morning Thutmose arose, like to the Hawk-god, the Smiter, and he came forth in his chariot, armed with his weapons of war, to charge the King of Kadesh.

Placing himself as the striking head of a sweeping crescent of soldiers, he charged at full speed down hill, his fierce negro troops like black giants, supported by disciplined archers and shouting charioteers.

When the untrained troops of Kadesh saw that well-ordered charge, they fled in headlong rout across the plain of Es'drae-lon till they came to the river Ki'shan, where they threw themselves into the water, abandoning horses and chariots and casting aside their armor that they might be able to swim.

Then the wings of the Egyptian army, seeing the rout of the enemy, came running up to the center to join in gathering the plunder, thus leaving the way to Megiddo free; so that some of the wretched enemy were able to make their way back as far as the city walls.

But the people inside of Megiddo, fearing to open the



The wretched kings of Megiddo and Kadesh are dragged up over the walls. The princes shut up in Megiddo were rulers of many cities later known in the Bible. This campaign into Palestine was a campaign in Bible lands where the native Canaanites dwelt undisturbed as yet by the Hebrews. Megiddo is being excavated by scholars today.

gates, let down strips of twisted clothing to haul the fugitives up. The miserable King of Kadesh and the miserable Prince of Megiddo were thus hauled up in haste.

The Egyptians captured horses, armor, weapons, and even rich chariots plated with gold, together with living prisoners and the tent of the King of Kadesh with its tent-poles wrought in silver. And all the army made festival, giving thanks to Amon. But Thutmose rebuked their rejoicings.

"If you had captured the city," he cried, "I should give greater thanks! For the prince of every rebellious state is there inside that city."

And he went back at once to Megiddo, laid siege to the city and took it, so the princes came before him, begging for their lives. Then Thutmose granted them pardon, and made them vassals of his throne; for the heart of the rugged



Kneeling figures of Pharaoh's conquered foes. The black men are Nubians with ostrich feathers in their hair, bead necklaces, breast-bands with panther tails, armlets and ear-rings. The bearded man with the shawl at the left is a white man from Mitanni, the powerful kingdom of grain-lands in the bend of the Euphrates. (See pages 197, 291). The bearded man at the right is a Syrian. This picture was a painting on a king's throne found near Thebes.

warrior was gentle enough at bottom. He had no wish to be cruel. If he had the fighting spirit of his grandfather, Thutmose I, he had none of that vengeful wrath which loaded captives with chains, or hung their dead bodies upside down at the masts of victorious ships.

He ordered that the sons of these princes, rulers of many cities later known in the Bible, should be sent to Egypt as hostages, to be trained in Egyptian customs; and the princes came bearing him gifts,—silver, gold and jewels; grain and wine and cattle.

But when Thutmose had taken Megiddo, he found that the King of Kadesh had already slipped away and made good his escape, and he heard that all the King's family lay encamped on the slopes of Mt. Lebanon.

So Thutmose went forward again and attacked the camp of the King, taking captive his eighty-seven children, his wives with all their jewels, his officers and servants, together with his clothing, all his household goods, his dishes, chairs and tables, and his statue of ebony wrought with gold and inlaid with lapis-lazuli. Thus the unfortunate King who had headed the uprising returned with only the clothes on his back to his native city of Kadesh.

Having now at one bold stroke brought all Syria under

his rule, Thutmose returned to Egypt, where he celebrated his victory with sacrifices to Amon. News of his great achievement spread to the ends of the earth, so that even the King of Assyria thought best to send him a present.

When Spring of the next year came, Thutmose set forth again to visit his Syrian vassals; but this time he went not so much for war as to make a great show of his soldiers that there might be no thought of rebellion anywhere in the land. Being now less filled with thoughts of war and more able to look about him, he was struck with admiration for the beauty of the wild flowers, blue lupine and red anemones, streaking the hills and plains. With boyish enthusiasm, the sturdy, middle-aged warrior made a collection of wild flowers, that they might be transplanted to Egypt and grow in the gardens at Karnak, and he had a catalogue of the flowers carved on the temple walls.

Thenceforward Thutmose made a journey every year to



General Am-en-em'heb saves King Thutmose from a ferocious elephant as he hunts along the Euphrates near Niy.

Syria, save for those years when he celebrated the jubilee anniversaries of his coronation as Pharaoh.

Every spring for sixteen years, he either marched up northward or went in his ships by sea, displaying his forces, marching against any town that rebelled, receiving presents and collecting tribute.

Meantime the sons of the Syrian princes were being brought up in Egypt and when the former ruler died, one of these youths was sent home, trained in Egyptian culture, to govern the land of his fathers. Thutmose dreamed indeed of a peaceful, united Syria, well governed and contented under Egyptian rule.

It was not till his sixth expedition that he finally conquered Kadesh, but following his usual custom, he pardoned his stubborn, old enemy; and the King of Kadesh came unbound before his long-hated foe.

Later, Thutmose set out to surpass his grandfather's record, pushing up through the land of Na-har'in till he came to the river Euphrates where Egyptian soldiers had not been seen for fifty years at least.

On the near side of the stream, he found the triumphal tablet set up by Thutmose I and next it he placed his own.

Then he pushed on further still. He went up as far north as Carchemish on the borders of the Hittite Empire, whose rugged mountaineers would soon be Egypt's strongest foes.

There he fought a battle with the white-faced King of Mi-tan'ni, an Aryan king of the land, who had long opposed him unpunished. He scattered the hosts of Mitanni, — "not one looked behind him; but they fled away, forsooth, like a flock of mountain goats!"

Thus Thutmose was able at last to cross the river Euphrates and set up his boundary stone on the eastern bank of the stream, an achievement which he had striven for ten long years to attain.

At Niy, Thutmose settled down no more than a few hundred miles from Carchemish and Babylon, and there he hunted the elephants among the rocks of the river, nearly losing his life when one ferocious elephant whom he had attacked single-handed, turned and charged him madly. His general Am-en-em'hab saved his life on that hunt by cutting off the elephant's trunk.

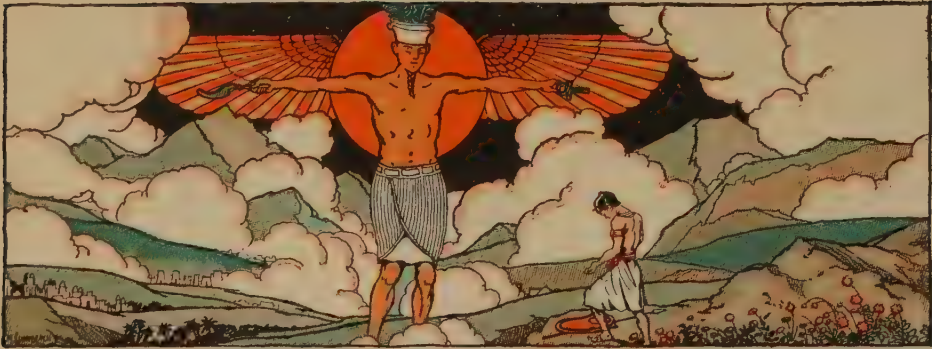
Unto Niy came messengers bearing to Thutmose tribute from the recently conquered princes. Moreover the King of Babylon and the King of the Hittites likewise sent splendid presents to Thutmose.

In his sixteenth and last campaign, Thutmose conquered the last Syrian prince who had managed to hold out against him, the stiff-necked Prince of Tunip. Thus when his yearly visits ceased, Syria, so unruly, so filled with rebellious princelings, was at last subdued.

In gratitude for his victories, Thutmose built at Karnak, amid that imposing collection of temples constructed by different Pharaohs, a splendid temple to Amon, having pillars like tent-poles, its hall like a great tent in stone; for he thought of Amon as a god of war, ever giving him victory and more at home in a campaigning tent than in a house or shrine. Here at Karnak he caused his great Hymn of Victory to be inscribed. Thus said the powerful Amon-ra, unto the Pharaoh Thutmose:



The Prince of Tunip offers one of his children to Pharaoh. The naked little child has the "lock of infancy" hanging down behind. From the tomb of Men-kheper-re-seneb in western Thebes.



The god Amon from whose head rise the two imposing feathers of truth, bestows imperial power on Thutmose III. Amon, in early days an unimportant tribal god of Thebes, gradually gained in importance as Thebes became the ruling city in Egypt. The fighting Pharaohs of the 18th Dynasty, whose family came from Thebes, made their great war-god Amon greater than Ra and Osiris, the chief god of all the land, and they called him Amon-ra.

"I have given you dominion and victory over all countries;
 I have come causing you to strike at the princes of Syria;
 I have hurled them beneath your feet among the highlands,
 I have come causing you to strike at the lands of the West;
 Crete and Cyprus are in panic;
 The lands of Mitanni tremble in fear of you;
 I have made them see your Majesty as a crocodile,
 Lord of the terror that is in the water, the unapproachable one.
 I have come causing you to strike at the Libyans;
 I have made them see your Majesty as a fierce-eyed lion.
 The arms of my Majesty are above you warding off evil;
 And I have caused you to reign, my beloved son."

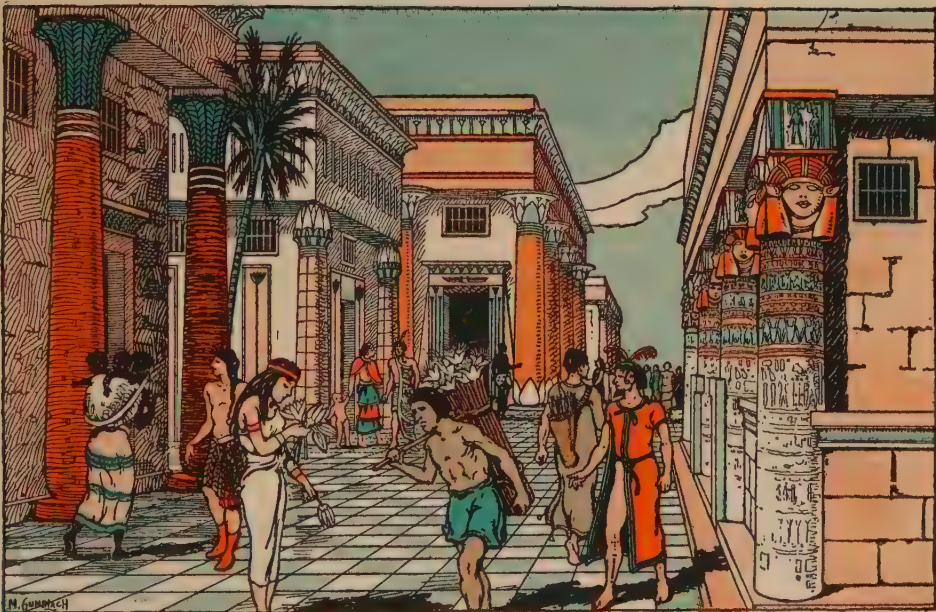
But for all the warlike note sounded by this hymn, Thutmose, the collector of wild-flowers, was at heart a lovable fellow, a plain, straight-forward warrior, who fed and pardoned his enemies and publicly recorded that "he loved shy-ones better than proud."

The only foe whom he never forgave was his high-handed aunt, Hatshepsut, she who had kept him in eclipse all the best years of his life; for when Hatshepsut's memory began to fade in the hearts of his people, he ordered her statues smashed, and wiped out so far as he could all mention of her name, replacing it with the name of Thutmose II, his father.

This one act of vengeance remains the only blot on the name of Thutmose III, the greatest warrior of Egypt, who ruled a larger empire than any other Pharaoh.

A joyous city was Thebes in the days of Pharaoh Thutmose. City of an hundred gates, it lay between tall cliffs at the very edge of the desert.

On the eastern bank rose the palace of the Pharaohs, the houses of nobles and citizens and the mighty collection of temples built by the Pharaohs at Karnak. Amid the crowds on the streets appeared ambassadors from foreign kings, Cretans in loin-cloths and tight jewelled belts; negroes in feather head-dresses, Syrians swathed in gay-colored wool and Libyans from the desert. In the markets



A street in Thebes in the days of Thutmose III. To the left the house has columns with capitals shaped like palm leaves; the next house has columns with capitals like the lotus-flower and the lotus buds which the girl in the foreground carries in her hands. The third house has columns with capitals like the papyrus flower which appears to grow up from a cluster of leaves. The man in the foreground is carrying on his back a bundle of real papyrus reeds for the making of paper. The temple to the right has capitals with heads of the goddess Hathor, showing her quaint cow's ears. These were the chief forms of capitals in Egyptian architecture. See page 115.

Passing in the street are people from the subject nations of the now mighty Empire: Asiatics, Libyans, negroes, with friendly visitors from the Island of Crete.



Daily life in the fields in the days of Thutmose III. At the left a man with a sickle is cutting the grain, which other men carry away in a basket slung on a pole. Nearby, two quarrelsome girls engage in a hair-pulling contest, men rest in the shade of a tree and an overseer, standing at ease as he leans upon his staff, watches men heap up the grain.

produce from the farm-lands was brought in on little donkeys attended by gaping countrymen, fresh from the cutting, the threshing, or the winnowing of grain.

On the river passed gaily painted barks; on the streets were triumphal processions, or pageants of the gods, marching to the temples or over the river to the City of the Dead and the desolate valley of glistening white cliffs, streaked as with powdered cinnamon, where the Tombs of the Kings were hidden amid the sands of the desert.

Life was gay and busy in the swarming city of Thebes.



Oxen thresh out the heads of the wheat by patiently treading upon it. Nearby men winnow the wheat, tossing it up in the air till the chaff is blown away and the golden kernels, freed from the chaff, fall in a heap on the ground. These scenes are from the tomb of Menna in Thebes. Menna was a superintendent of the estates of the king and of Amon in the middle of the 18th dynasty.



Banquet guests and 3 dancing girls from the 18th dynasty tomb of Nakht at Thebes. The women are dressed in their best; a gay fillet binds their wigs and holds a lotus blossom which droops coquettishly over the eyes. In the ears are round ear-rings and around the neck are collars. On their heads are cakes of perfume which gradually melt.

There were laughter, dancing and music, wreaths and garlands of flowers. The very names of the children were gay and sweet and tender,—Eyes-of-Love, and My-Lady-Is-as-Gold, they called little girls in those days, Beautiful-Morning, Little-wild Lion, I-Have-Wanted-You, and Sweetheart.

And the people drew funny pictures even on the walls of their tombs. They might be very solemn on state religious occasions, but at other times they laughed—they dearly loved to laugh. They laughed at pictures of animals performing ridiculous antics,—wolves parading with goats, or the King of the Mice in a chariot attacking a troop of cats!



A proud rat, carrying a nose-gay, and about to drink from a festive bowl, her head crowned with a lotus flower, her tail proudly trailing behind, is waited upon by a sad-looking cat carrying a fan and a napkin. Between the two lies a trussed goose. (New York Historical Society.) At the right is the most ancient version of a pussy-cat under her mistress' chair as in our own nursery rhyme of *Pussy Cat, Pussy Cat, where have you been?* (Tomb of Nakht, Thebes.)



A comic strip from a papyrus in the British Museum. A cat with a crooked stick drives a flock of geese. A wolf with a staff and knapsack parades with a herd of goats while a second wolf playing the pipes, merrily brings up the rear.

And the old warriors told large tales concerning incidents that had occurred in the various campaigns in Syria.

Some old soldier originating a tale that was later to become the story of Ali Baba, would tell how General Thutiy took the city of Joppa by hiding men in jars which he loaded on the backs of asses and drove in sight of the foe; so the Prince of Joppa, sore-hungered, seized the caravan and took it inside the walls, where the hidden soldiers sprang forth and captured the astonished city.

Other tales too the old warriors told concerning far-away lands, stories curiously like the fairy tales of today. One of these dealt with Na-har'in, that farthest land to the northward ever subdued by Thutmose. The name of this story was:



The King of the Mice attacks the Cats in a chariot drawn by dogs. His bold mouse-warriors advance in good order behind their shields; one scales the ladder to the fortress while the cats in great dismay prance wildly in the field or raise their paws in alarm atop their threatened walls. (Erman, Adolf: *Life in Ancient Egypt*.)

The Story of the Prince and the Three Dooms*

There was once a King of Egypt to whom no son was born; and he prayed the gods for a child. And his wife brought forth a son.

Then came the Hathors, goddesses who decree for children a destiny. And the Hathors said, "This child will die either by a crocodile, a serpent, or a dog."

So his Majesty's heart was sickened and he caused a house to be built in the desert. It was furnished with all good things that the child should not go abroad.

But the child went up on the roof, and he saw a dog, following after a man who was walking on the road below.

And the child said to his servant: "What is that that follows after the man?"

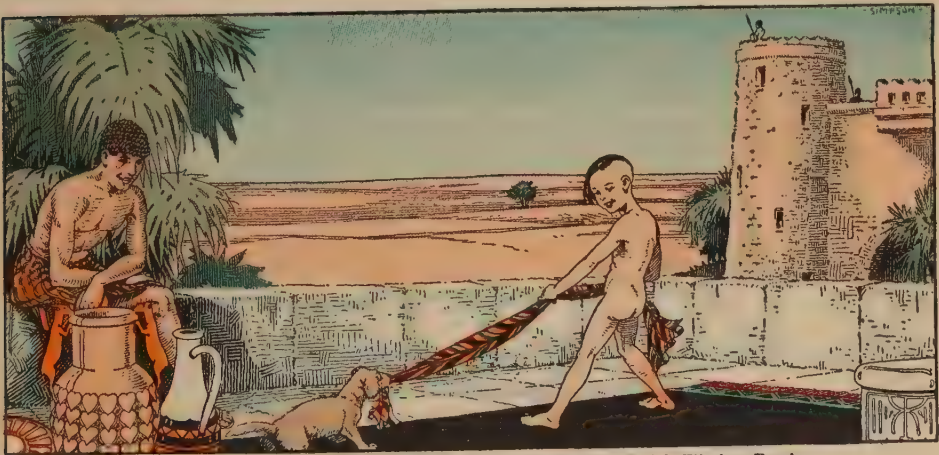
And the servant answered: "That is a dog."

And the child said: "Bring me such an one."

Then the servant told his Majesty. And his Majesty said, "Bring the boy a little pet dog, lest his heart be sad."

And behold they brought him the dog.

And when the child was grown, he sent to his father



*This story is given in "Egyptian Tales" second series, by W. M. Flinders Petrie.

saying: "Wherefore am I kept here? If I am doomed to three evil fates, let me go forth and meet them."

So they took him to the east country, and said: "Behold, go whither thou wilt."

His dog was with him, and he went northward, following his heart in the desert, while he lived on the best of the game. He went to the chieftain of Naharin.

And behold, there had not been born to the chieftain of Naharin any child save a daughter. Behold, there had been built for her a house; its seventy windows were seventy cubits from the ground.

And the chieftain caused to be brought all the sons of the chiefs of Shalu, and he said unto them: "Whosoever reaches the window of my daughter, she shall be to him for a wife."

And many days after this, as the princes were gathered together, the youth came riding by. The princes took him to their house, they bathed him, they perfumed him, they gave him portions of their own food, and they said, "Whence comest thou, goodly youth?"

He said to them, "I am son of an officer from Egypt, fleeing from my stepmother. But tell me, what do ye here?"

They answered him: "We climb; for he who shall reach the window of the Princess of Naharin, to him she shall be for a wife."

And the youth said: "Let me behold this."

So they went to climb as aforetime. And the youth stood far off to behold, but the Princess turned her face towards him.

And the next day the youth came likewise to climb with the sons of the chiefs.

He climbed, and he reached the window. The Princess of Naharin kissed him; she embraced him.

And one told her father, saying: "Lo, one of the youths hath reached thy daughter's window!"



The Princess of Naharin was white-skinned in contrast to the reddish skin of the Egyptians. She was a Princess of the Mitanni, that far northern Asiatic country which Thutmose conquered (see page 188 and map 182). Amenhotep III had a Mitannian princess as one of his wives, and the Pharaohs who followed him frequently took wives from the various tribes of Asia. (See illustrations pages 291, 186.)

And the Chief said: "Which of the princes is it?"

And the messenger replied: "'Tis the son of an officer from Egypt who is fleeing from before his stepmother."

Then the Chief was angry and cried: "Shall I give my daughter to a fugitive? Let him go back whence he came!"

And one went to tell the youth. But the maiden seized his hand; she swore an oath by Ra, saying, "By the being of Ra Ho-rakh'ti, if one takes him from me, I will not eat, I will not drink, I shall die in that same hour."

Then the chieftain sent men to slay the youth, while he was in his house. But the maiden said, "By the being of Ra, if one slay him, I shall be dead ere the sun goeth down."

So the Chief gave the youth his daughter to wife. He gave him also a house, and slaves, and fields; also cattle, and all manner of good things.

But the youth said to his wife: "I am doomed to die either by a crocodile, a serpent, or a dog."

And the wife feared greatly for her husband, and would not let him go abroad alone.

And they set out together toward Egypt.

Behold the crocodile of the river, he came out by the town in which the youth was. And a giant of the town kept the crocodile bound and when the giant walked out of the house he led the crocodile and the crocodile walked behind.

Now when evening came, the youth lay down on his bed. Sleep seized upon his limbs.

Then came a serpent from his hole, to bite the youth. Behold, his wife was sitting by him; she lay not down.

Thereupon the servants gave milk to the serpent, and the serpent drank, and was drunk, and lay upside down. And the Prince's wife made the serpent to perish with the blows of her dagger.

And the youth awoke, astonished. And his wife said unto him: "Behold, thy god hath saved thee from one of thy dooms. He will also save thee from the others."

And the youth sacrificed to Ra, adoring him.

And when the days were passed after these things, the youth went to walk in the fields. He went not alone; behold, his dog was following him. And his dog ran aside after the wild game, and he followed the dog. He came to the river, and entered the river behind his dog.

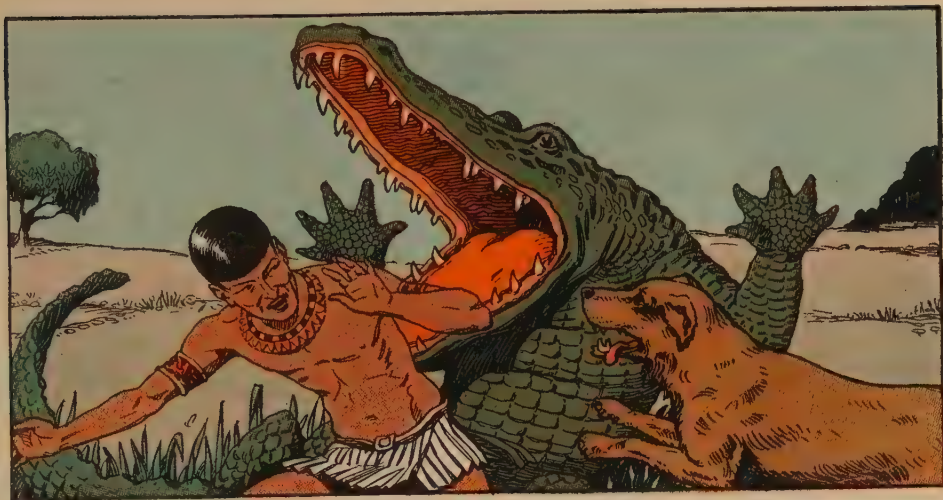
Then came the crocodile, and seized the Prince and carried him off to the giant. And the crocodile said:

"I am thy doom following after thee!"*

But the dog fell on the crocodile and killed him.

Then the giant fell on the Prince, the struggle was sore, and the dog fell on the giant and they rolled together in an

*Here the papyrus of this very interesting old fairy tale is destroyed. The ending is the editor's addition, worked out as the ending was evidently prepared for in the earlier part of the story.



heap. None knew which was the limb of the giant and which was the limb of the Prince.

And the dog slew the giant; but in the confusion of struggle he bit his master likewise; the Prince was like to die.

And the dog mourned and would not eat and the Princess mourned and said: "Alack, that he who loved the Prince should carry out the doom!"

And she called on the name of Ra, and Ra heard her prayer, and the Prince returned to health and the dog licked his hand in joy. And the Princess said:

"Behold thy god hath saved thee from all thy dooms."

And the youth sacrificed to Ra, adoring him.

Then the youth said to the Princess: "Behold, I am not the son of a fugitive, but the son of Pharaoh himself!"

And he took her hand and led her to Pharaoh.

And Pharaoh rejoiced to see his son and the wife he had brought from Naharin.

And it came to pass in process of time that they two sat on the throne as King and Queen of Egypt.



A typical representation of a Pharaoh of the Empire holding subject nations, apparently Asiatics, by the hair of their heads while a goddess leads a list of conquered cities. From a bas-relief in one of the temples of Karnak.

The First Great Adventure in Thinking

AKHNATON (Ok-nah'tun) 1375-1350 B. C.

Amen-ho'tep II, who followed Thutmose III was far more fierce than his father. A man of enormous strength, he could draw a bow which none of his soldiers could bend, and he led his armies into the newly-won countries of Asia, merciless, proud and cruel. Into the harbor of Thebes he



Two Libyans, three negroes and two Asiatics bound with lotus and papyrus flowers as a symbol of their subjection to the mighty Egyptian Empire. Note the tattooing and peculiar head-dress of the Libyans. These pictures are exquisitely wrought on the gold plating that covered the chariot of Tut-ankh-amen. Cairo Museum.

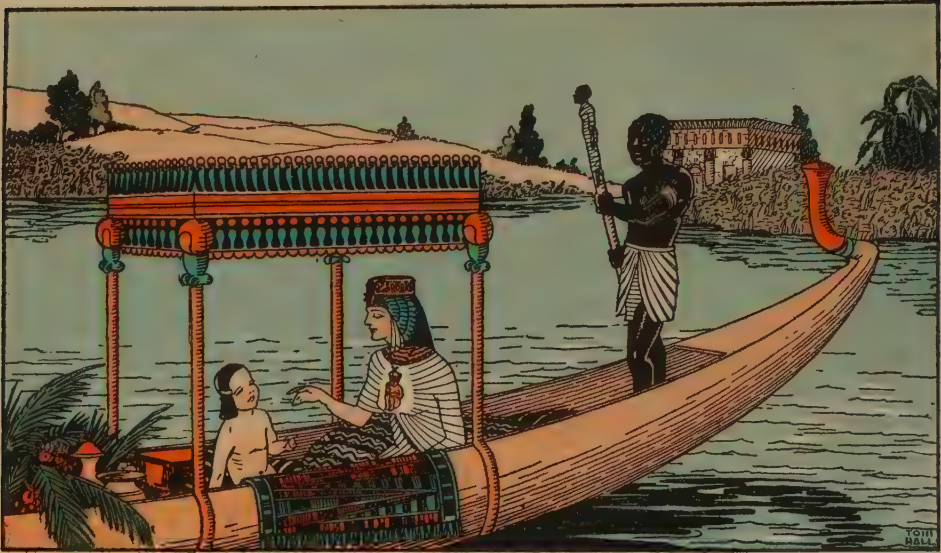


Scribes count hands of the slain and officers lead Libyan prisoners manacled in painful positions before a Pharaoh of the Empire. Typical of the stern warfare of the fighting Pharaohs. Temple of Ramses III, Medinet Habou.

sailed, displaying seven Syrian kings hanging head downwards from the prow of his great war-galley. Six of these he sacrificed with his own hands on the bloody altar of Amon; the seventh he carried off to a far-away city of Nubia and there hung on a gateway as a ghastly warning to all rebel chiefs.

Amenhotep II was followed by his son, Thutmose IV, and his grandson, Amenhotep III, a lazy, indolent man who dwelt in such brilliant splendor that he was called the Magnificent.

Now unto this king was born a son, called Amenhotep the fourth. The boy was a dreamy child, thoughtful and serious-eyed, yet full of an inner fire. In the palace at the edge of the desert he raced through halls of columns and over painted pavements where wild ducks swam amid lotus flowers, while on the ceiling above him painted pigeons flew, white against a blue sky. Through curtained doorways, he peeped out on sun-lit gardens or on the pillared balcony, where his father and mother sat to receive queer foreign ambassadors together with stores of tribute from all the far ends of the empire. Here the boy saw banquets, jubilee celebrations and festivals on the water, dazzling in brilliance and splendor.

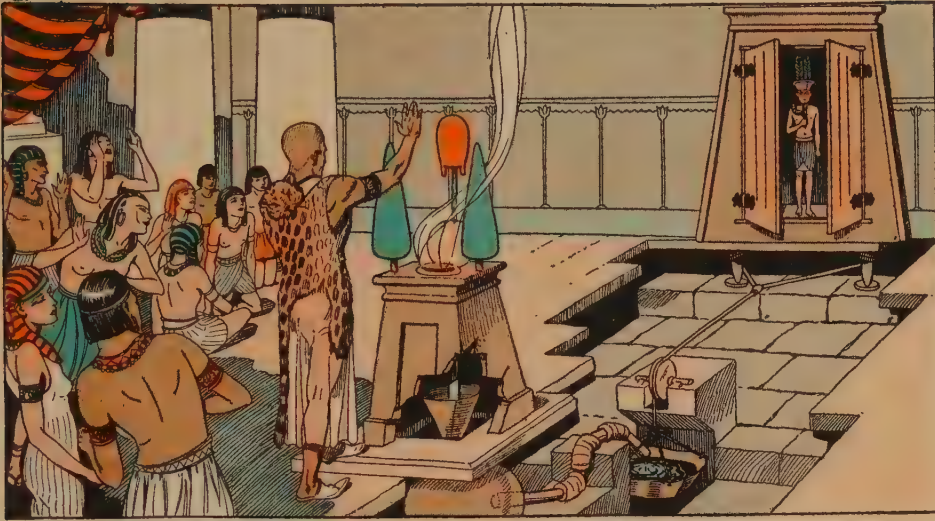


Queen Tiy called her splendid barge *Aton-gleams*. The setting sun in Egypt was called Atum, a word probably connected with the Syrian-Hebrew word Adon which is still used to mean Lord God. Queen Tiy was part Asiatic. Though she wore a black wig, her hair was not black like the Egyptians but red like the Syrians, as shown by a lock found in the tomb of Tut-ankh-amen, her grand-daughter's husband. Through his father, also, Akhnaton was part Asiatic, related to the Hebrews; for Amenhotep III was son of a Mitannian Princess. In this picture Queen Tiy wears around her neck a quaint little crouching gold figure of her husband, found in the tomb of Tut-ankh-amen.

On the eastern side of the palace Amenhotep III had dug a pleasure lake to amuse his auburn-haired queen, Tiy, the Great Royal Wife. On this shining body of water, the Queen and her son often floated, the boy at his mother's feet, as they sat in their golden barge looking westward over the sands to the splendid cliffs of Thebes, pink and golden in sunlight, blue and lilac in shadow.

But in this world of beauty the child was always wondering, persistently asking those questions that children always ask, yet not content to be turned aside with foolish, inadequate answers, like those the priests of Amon doled out to quiet little boys.

"What gives the little chick life?" he asked, "and makes him chirp and run about when he pecks his way out of the shell? What makes the lambs skip, the butterflies fly, the birds flit about in the marshes?"



Trickery and deceit had long characterized the domineering priesthood of Amon, whose power over the minds of men this child Amenhotep IV, and his mother Queen Tiy so persistently challenged with their questions.

According to Mr. Wm. Reavell in the *Illustrated London News*, the priests tricked their people by fake miracles such as causing temple doors to open mysteriously without the help of hands. In this picture air inside an altar is expanded by heat and drives water from the round vessel below into the bucket. The added weight of the water causes the bucket to sink and thus pulls a rope connected with the door posts. Mysteriously the doors open and the image of Amon appears. All this apparatus, Mr. Reavell says, was hidden beneath the floor.

Thus he forever questioned, his eager intelligence pressing unceasingly toward an answer. Here was a boy whom the priests could not trick with all their clever deceits, one whose questions the wise men could not satisfy with all their colorful myths so appealing to childish fancy. His thoughts were always active, his heart was always tender.

Naught did he know of the savagery of Amenhotep II or of the lazy magnificence of Amenhotep III. He delighted to walk in the gardens, to hear the birds sing, to follow the butterflies, but first, last and always, he thought, he reasoned, he questioned, breaking through old superstitions, clear-eyed and knowing no fear. Already, small boy though he was, his people called him Lord of the Breath of Sweetness, and they loved him with all their hearts.

Now the great Queen Tiy, the boy's mother, made no attempt whatever to satisfy his questions with any silly

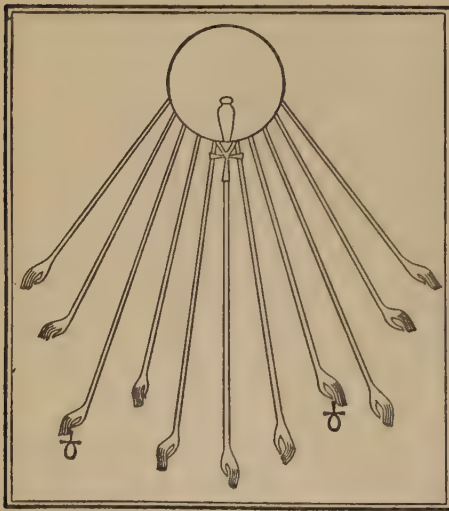
evasions. She, too, pondered the matter and never tired of talking with him in sensible, reasonable fashion, as though he had been a man. Thus the two slowly worked out for themselves what it was they really believed about how the world had life.

It was no cow-headed, hippopotamus-headed monster who gave life to chicks and lambs, to birds and butterflies.

It was not that ram-headed creature Khnum who lived in the caves near the First Cataract and was forever molding Nile mud into men and women, as some good people said.

It was not even Amon who had supplanted Ra as chief of the gods of Egypt, Amon the fierce and vengeful, the god of battles and bloodshed, to whom the Egyptians prayed when they clubbed the heads of their enemies or hung them up by their heels. Amon gave death not life.

The Giver of Life was a Power unseen, tender, intelligent,



Aton or God, represented by the sign of the sun disk from which radiate rays that end in little hands very tenderly bestowing the ankh or sign of life on the world. At first Akhnaton did not know how to express his conception of a God of whom he could make no picture. The use of this sign, as well as a full understanding of his religion, was a gradual growth with Akhnaton.

loving, one of whom no pictures, no statues could be made, because he was Life itself, the life that all living beings expressed in action, intelligence, joy. This conception of God, they called Aton or Lord, and they knew no outward sign by which to represent Him, save by the disk of the sun from which radiated hands as if giving life to the world; for they said to one another: "All life shines forth from the Aton, even as beams of light shine forth from the sun."

And when love, warm and tender, shone in the heart of

the boy, the mother said to her son: "The Aton shines in thine heart."

Beside the Aton there was no other god at all—so mother and son came to see as they talked side by side on their golden barge, floating upon the lake, or wandered together in earnest talk amid the paths of the gardens.

Now the boy was still less than twelve when according to regular custom, a young girl was brought to the palace to be the prince's wife. Nefertiti (Nef-er-tee'tee) the child was called and she was a lovely creature, slender as a young antelope, her little head proudly poised on a long and graceful neck, her eyes somewhat dreamy and slanting, her lips very tender and full.

Henceforth there were three at the counsels, three talking and chatting together aboard the golden barge afloat on the shining lake, the young Prince Amenhotep, Nefertiti, his wife, and the Royal Mother, Queen Ti.

Scarcely were celebrations for the boy's twelfth birthday past, when Amenhotep, his father, died in the palace at Thebes. The young boy Amenhotep and his girl-wife Nefertiti found themselves king and queen on the ancient throne of the Pharaohs with Queen Ti to give them advice.

How full of fire was the boy! He burned with all the enthusiasm of vigorous, confident youth. He would proclaim to his people the truths which he and his mother had found concerning the true God, Aton. He would set free the thoughts of men from all those dark superstitions that hampered and bound them down with fear and dread of their gods. He would show them a God of sunshine, of gentleness and love, a merciful father and mother, who watched over all his creation with tender, compassionate care. And he thought, in his childish ignorance, that his people would welcome his vision and take it to their hearts.



Amenhotep III borne to his tomb across the river from Thebes in the Valley of the Tombs of the Kings.

Accordingly, he announced Aton to be the true God and himself to be his High Priest; he appointed as his Prime Minister a man who had not the honor of being the High Priest of Amon, and he did this in spite of the fact that for many generations none had held the high post of Prime Minister of Egypt, save the chief of the priests of Amon, that arrogant, powerful priesthood whom even the Pharaohs feared.

Who but a boy would have dared so much, who but one youthful enough to disdain all opposition because he had not yet been called upon to fight for the truths he knew? Many a Pharaoh had secretly longed to strike a blow at that priesthood, but none before this boy had ever actually dared.

The priesthood of Amon was thunder-struck, aroused, enraged, amazed! A boy to flout them thus! To preach a



To the left the beautiful young Queen Nefertiti. A painted limestone bust. The sweetness of the mouth, the fineness of the features, the long graceful neck and the poise of the chin make this one of the loveliest things ever discovered in Egypt. To the right a portrait bust of Akhnaton as a young man also showing great sweetness in the mouth and expression. Both busts were found at El Amarna. Berlin Museum.

new god of love to supplant the great god Amon, Lord of Blood and Battles! The prestige, the power of that time-honored priesthood was threatened. Religion should not come out of the dark and into the glorious sunshine! They throve on the fears, and ignorances, and blind superstitions of men.

Slowly the boy came to see that his people were not so ready as he had expected they would be, to take to their hearts the truths that seemed so simple to him. Every day he himself perfected his religion, seeing it more in its fullness, purging it of mistakes; but only a few of the nobles, grown restive under the stern demands of the ancient priesthood of Amon, hearkened with open mind to the truths concerning the Aton; the mass of people still loved their cow-headed, hawk-headed monsters. They did not wish to part with Osiris,



Bes, the merry dwarf, god of music and dancing, was the special protector of children and studied to amuse them.

Isis and Horus,—and Bes, that jolly little dwarf, the god of mirth and laughter, they would not give him up.

This god whom Amenhotep preached,—they were not allowed to picture him! And if they could not picture him, how were they to love him? This Aton never appeared as a man, and sat with men at their hearthsides to watch the kettle boil. He was not even like Ra, the sun, whom they could see in the sky. Aton was a God for whom the sun in its shining warmth was but an

outward sign, a God to be seen only in all the life and joy that made the lambs to skip, the little birds to fly. Aton demanded no gorgeous show, no hecatombs of rams and bulls in bloody sacrifice; he only asked that men should live together peacefully in kindness and love. They could not understand it! It was too simple to grasp.

Of course, the young king himself, like all the Pharaohs before him, was held to be half a god. The people venerated him and tried to understand. But even as they pretended to worship his loving Aton, they cast fearful glances about, lest some cat-headed monster should loom up in the dark to devour them for breaking their faith with Egypt's ancient gods, nor did the priesthood of Amon neglect to send subtle reports abroad to magnify all these fears.

Amenhotep grew older. He saw that his religion was not to be established without a mighty struggle, a struggle not with swords of bronze, a battle not with men; a struggle against superstitions, a mighty battle with fears. He offered men freedom, peace and life; but fighting him in the darkness was ever the priesthood of Amon!

Very well, Amenhotep settled down to fight the priest-



To the left are a row of goats drawn in the old-fashioned time-honored style acceptable to the priests, each goat walking sedately, exactly like every other with no individuality whatever; to the right are goats set free by the courage of Akhnaton. His artists drew goats full of life skipping, startled, inquisitive or shy, each having distinctly an individuality of its own.

hood of Amon, and in the realm of ideas where they had so tyrannically governed the minds of men.

The first blow he struck was at the oppressive despotism with which the priesthood had heretofore decreed the forms of art. From time immemorial, the priests had been satisfied only with paintings that showed no dangerous, individual power of thinking, to threaten their domination over the kingdom of thought. Few artists had dared to paint men except in those stiff, unlikelike, formal, dignified poses ordained by the priests of Egypt.

But the young king, now fifteen years old, gathered artists and sculptors around him and bade them show people as they were, swinging along at a walk, eating their dinner with gusto or sitting in a chair, lazily sprawled and at ease. He even ordered them to paint him kissing his pretty girl-wife of whom he was very fond!

Moreover, anxious in every way to depart from the stupid, monotonous mold with which the priests had stamped out all original inspiration, he let his artists draw caricatures, men with huge stomachs and hips, and skulls impossibly long,—anything to be different, to come out of those priestly molds, to show that men thought for themselves.



Akhnaton, leaning at ease on his staff, receives flowers from his queen. The accentuated size of stomach and hips is characteristic of this period of art when the artist was determined to do something different from the old established rule even though he made a ridiculous distortion of the human figure. Berlin Museum. A relief from El Amarna.

Thus the young king hammered boldly at the time-honored power of Amon, and sought to free the thoughts of men from its cramping, stubborn grip.

So full of fire was the boy, that he would more than once have come to an open quarrel with the priests had not his mother, Queen Tiye, gently held him back. But when his eighteenth birthday was past, even the great

Queen Tiye could no longer restrain her son.

In Thebes he felt thwarted at every turn. How could he teach his people the truth of the loving Aton, the father and mother of man, when from the walls of temples, from pylons, pillars and gateways, the figure of Amon defied him? He would leave Thebes altogether. He would shake its dust forever from the soles of his gilded sandals. He would sail down the Nile, find a suitable spot and build another great city. Let the priesthood of Amon have Thebes! In his new and beautiful city he would worship his God as he chose!

Accordingly he proclaimed that he would no longer bear the name of Amen-hotep which meant the "Peace of Amon." Henceforth, let men call him Akh-naton signifying "The Glory of Aton." Then the young Akhnaton imperiously

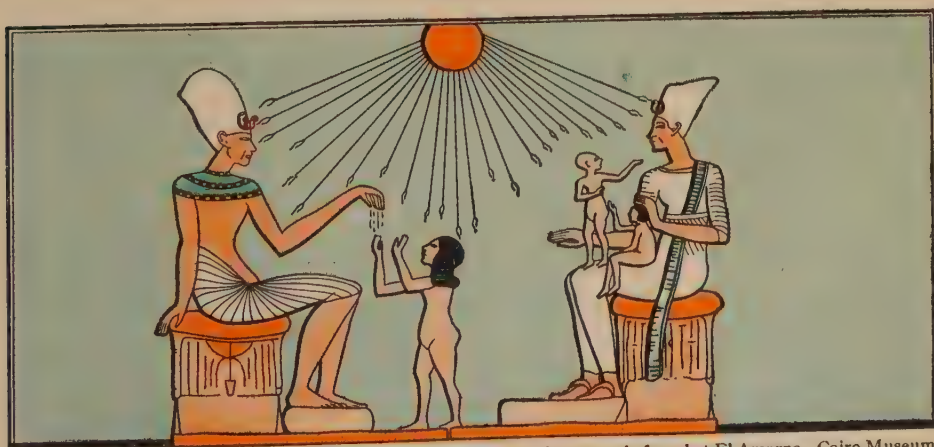
set sail down the Nile till he came to El-Amarna, 160 miles above the ancient Memphis, and there he built his new city,—palaces, gardens, shady streets, houses for common people, and a temple to Aton with broad, pillared courts, ever open to sunshine.

For two years he planned and dreamed, he oversaw, gave commands, while the city rose with marvelous speed as though he had been a wizard who had but to speak the word to turn his city of dreams into buildings of brick and stone.

When at last the city was finished, he took his beautiful wife and his three lively little daughters and floated down the Nile followed by crowds of retainers, to take up his residence at last in the city of the Horizon of Aton, there to teach and to live the religion that was his life.

In the courts of his new palace the King lived simply now, except for the great state ceremonies, and he was always happiest when his little girls frolicked about him, and his wife was by his side. "Mistress of the King's happiness," he called his wife, Nefertiti, "Lady of grace, fair of face."

To his subjects he showed himself, not as an awful Pha-



Akhnaton and Nefertiti play with their little daughters. Figures from a stela found at El Amarna. Cairo Museum.



Akhnaton and Nefertiti entertain Queen Tiy at El Amarna. The grandmother hands a choice tidbit to one little grand-daughter while Nefertiti daintily eats a roast fowl with her fingers. Akhnaton's name is also written Ikhnaton.

raoh, descendant of the gods, but as a man like themselves.

Through the streets he drove his own chariot, talking and laughing with his wife, guiding the prancing horses, and not only permitting one of his mischievous little daughters to poke a stick at his steeds, but actually ordering an artist to paint them in this position to be seen on stone for all time. Indeed, he often appeared in public holding his wife by the hand or dandling one of his babes, and he taught his people to live as honestly, as purely and as lovingly as he.



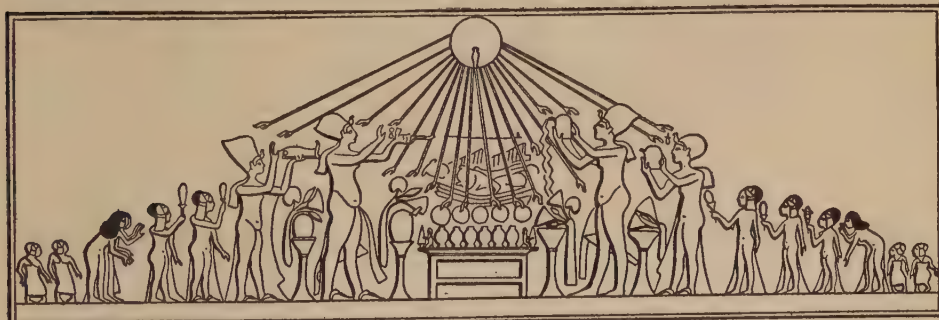
Akhnaton and Nefertiti ride abroad in their chariot, while their mischievous little daughter pokes the horses with a stick. Passers in the street make obeisance before the royal couple, and above them is the sign of Aton.



The royal family visit the temple, preceded by soldiers. Negro, Asiatic, and Libyan troopers are followed by Egyptian standard bearers and soldiers. Behind the royal couple come the little princesses, their charioteers seated in low attachments at the sides of the chariots. Above, ladies-in-waiting leave the royal palace. (From El Amarna.)

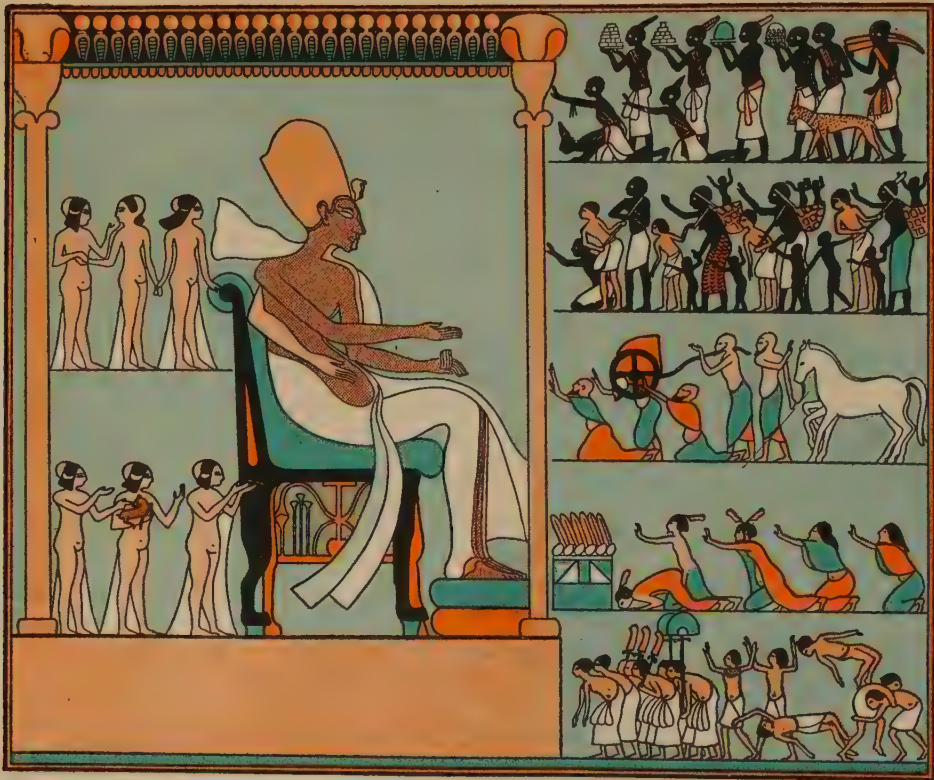
In his sunny new temple to Aton, wherein was no darkness whatever, he fearlessly worshipped his god with the simplest of ceremonies. And he wrote this hymn to Aton:

“All cattle rest upon the pastures,
 All trees and flowering things flourish,
 The birds flutter in their marshes,
 Their wings uplifted in adoration to Thee—
 All the lambs dance on their feet!
 O, Thou sole God, whose powers no other possesseth,
 Thou didst create the world according to Thy desires,
 While Thou wast alone.”



Akhenaton's family worship Aton. The princesses shake their sistras before the altar; behind them come two dwarfs. The Hymn of Akhenaton, part of which is given above, resembles, in its entirety, the 104th Psalm.

And now Akhnaton had reached the height of his outward glory. Seated on a gilded double throne in a gorgeous little pavilion, he and Nefertiti received the processions of ambassadors bearing tribute from all their vast empire, while their little girls clustered about stroking a pet gazelle, and professional wrestlers and merry-makers, tumblers and graceful dancers entertained them nearby. So Akhnaton sat with his wife and his frolicsome little daughters in the last days of his happiness in the beautiful city of Aton.



Akhnaton and Nefertiti receive ambassadors from the Empire. Six little daughters stand behind their double throne. One holds a gazelle in her arms while another strokes its head. Before the royal family come two rows of Ethiopians, the men bearing bars of gold and leading leopards, the women with babies in baskets. Below is a row of Asiatics bearing a horse and chariot; for horses were brought to Egypt from Asia. Lower still are two Libyans from the Western Desert presenting ostrich eggs and feathers; behind them are two Hittites with pigtailed. In the lower row behind attendants are dancers, tumblers, and wrestlers.



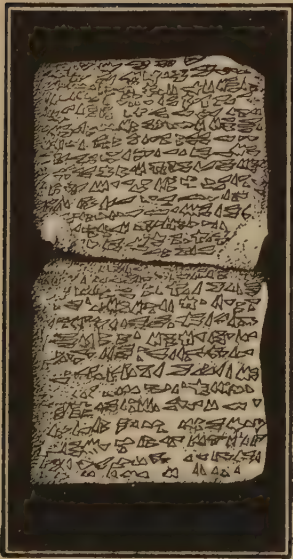
Akhnaton and Nefertiti carried in the state palanquin. All these pictures are from carvings at El Amarna.

The great Queen Mother died, and with her vanished the last restraint that kept the young Pharaoh from striking a crushing blow at the priesthood, who had never ceased working against him from the dismantled city of Thebes.

By imperial order, he closed the temple of Amon, he cast out its priests and ordered the name of Amon erased wherever it occurred through the length and breadth of the land.

All over Egypt his servants went, hammering the name out of temple walls, piercing their way into tombs to blot it out of texts, searching through tiny inscriptions on small statuettes and figures that the very least mention of Amon might not escape destruction.

In his eager enthusiasm, no longer kept in balance by his mother's sound good sense, the young King, so boyish still, had not the wisdom to see that blotting a name out of rocks, does not blot it out from men's hearts; he did not stop to consider that men change their thoughts very slowly, and that nothing is ever accomplished save as some truth, understood, makes over the minds of men. With all the strength of his character he hammered away at the rocks.



This is a copy of the clay letter sent by the governor of Jerusalem to Akhnaton saying, "The Khabiri are taking the cities of the King."

It was written long before the days of Moses, Joshua and the conquest of Canaan, and is one of three hundred letters found in Akhnaton's palace at El Amarna.

These Amarna letters are the oldest group of international correspondence in the world.

But now disquieting news began to drift in to the palace from far-away districts of Asia. The Hittites, a fighting people, a mongrel race of mixed tribes who lived up far to the northward, were crowding down in swarms on Egypt's possessions in Syria, and Az'i-ru, the Amorite, under pretense of protecting Akhnaton's cities in Asia against these fierce hordes of Hittites, instead, was taking them craftily, to add to his own domains.

To the eastward, the Kha-bi'ri, a Bedouin race from the desert, related perhaps to the Hebrews, raided the edge of the empire and daily took more and more land. Indeed, while Akhnaton sang hymns amid the flowers of his temple, the skies of Syria rang with songs of war and battle. All Pharaoh's far dominions found themselves of a sudden in turmoil and revolt.

"Now Tunips, thy city, weeps," wailed the loyal Governor of Tunips. "And there is no help for us."

"Let the King send troops," cried the Governor of Jerusalem; "for if no troops come this year, the whole territory of my lord, the King, will perish."

Letters poured in to the palace from all the cities of Asia. What a time it was for Akhnaton! His God was a God of peace who knew not war, nor suffering. His God was a God of love protecting all mankind, and not a mere little tribal god favoring Egypt only. Akhnaton had dreamed of an Empire held together, not by force, but by knowledge of God alone. When Aton was worshipped everywhere and

his simple doctrines of love and truth were preached from every temple, then war would cease altogether and the nations would live forever at peace beneath the rule of Egypt.

And now the testing time came. Men begged him to use the sword. He had a mighty army, powerful and well trained and eager to be on the march. He had but to speak the word, to let loose upon his enemies all the hosts of destruction. Moreover, his nature was full of strength, of courage, and of fire. No warrior among his forefathers was stouter of heart than he.

But he would not fight with the sword. He fought against the sword. He wished to wipe warfare out, that love and good-will and peace might govern the nations of men. He had caught a glimpse of all men happy in mutual love and helpfulness beneath a loving God, and to make his vision prevail, he was willing to face the withering fire of opposition and hate, to be laughed at, ridiculed, scorned, by all those smaller men who would not understand.

He talked and wrote of his dreams. He tried to make peace with strong appeals sent off to the rebels in letters. But news from his frontier towns became each day sadder and sadder. The fine old soldier Ri-bad'di, the faithful King of Byblos, besieged by Bedouin foes at the foot of the hills of Lebanon, sent in a pathetic appeal.

How painful those letters were to the young and loving Akhnaton. They cut deep down to his heart, and yet he would not yield. Men should not butcher each other at any command of his. Old Am-en-ho'tep, the Conqueror, never rushed into battle with firmer determination than this great grandson displayed in refusing to go to war.

But how could the untaught people of Syria understand what moved him? They wanted nothing to do with a God who was God of all mankind. Give them a furious Baal or a blood-thirsty Teshub who favored his own people only

and boldly destroyed their foes. Moreover, what did the people of Egypt want with a God of Peace? They loved a God of War, who led them in their battles.

And those sturdy frontier soldiers, plain and simple of mind, who stumbled dusty and travel-stained into the city of Aton, bearing piteous prayers for help from the hard-pressed princes of Syria,—they knew not what to make of it all. The Empire was going to pieces, that mighty Empire so gloriously won by the sword of Thutmose, the Great, yet here was no martial music, no drum beats and blare of trumpets, but only a sad-eyed young Pharaoh, singing his hymns to the Aton.

The messengers shook their heads. They longed for a good old-fashioned sacrifice of blood, with the sensible straightforward prayer that Amon would smite their enemies and hang them up by their heels!

At length, loyal Byblos fell, the last stronghold of that stout old soldier, Ribaddi. Bad news followed swiftly—one after another, Egypt's far-off fortresses fell to the power of the foe.

And now in a frenzy, Akhnaton, suffering beyond all endurance, determined to strike another blow at the only foes he acknowledged. Against men he would not fight, but to the death he would battle against men's false beliefs, the idle gods of men's fancies. The names of every god in the land should be erased from inscriptions, even as he had already blotted out the name of Amon. Yes, even the very word *gods* should go. The single word *God* alone should be allowed to stand. He would close every temple in Egypt except the temples to Aton.

The wildest excitement arose. Alack, the young Pharaoh was mad! The people loved their old gods even while they feared them. When Amon alone was taken, they still had Hathor left, or Osiris and Isis and Horus and plenty of



Royal officers smash a statue of the cow-goddess, Hathor, to which the people cling. Akhnaton from the steps of the temple of Aton looks on sadly, while the weary soldiers returning from the wars wonder, in simple amazement, what it's all about, this smashing of the old gods and talking of a god of peace.

others besides. They had not so much minded obeying the wishes of Pharaoh by singing praises to Aton, if afterward they could go and sacrifice to Ra, or to one of their ancient gods. But to take away all their gods, to bring down upon them the vengeance of all those outraged powers! The people were almost ready to rise up in revolt. Confusion reigned in Egypt, men knew not what to think!

And soon, through the streets of the city, the weary messengers passing bore no more appeals for aid from generals in Asia. Instead, they came announcing the fall of the last loyal cities, the death of the last loyal kings. And hot on the heels of these messengers, the broken and scattered garrisons came staggering back to Egypt, pursued to the very frontiers by victorious foreign hosts. From the north,

the Hittites poured into Syria. From the south the Khabiri swarmed over the land, while Aziru, the Amorite, snatched city after city.

Then the tribute so long paid to Egypt at last ceased altogether, and the government at home, weakened by what had occurred, could no more gather its taxes.

In the space of a few sad years, Egypt had been reduced from a great and rich world-power to a petty bankrupt state. Moreover Akhnaton saw now that though he had given up Syria in his deep and earnest desire to preach the gospel of peace, his people in Egypt did not understand the truth he had tried to teach them. It had not taken root in their hearts and would die when he was gone. It was not through him that the love of God was to be made known to the world.

Akhnaton's heart was broken; and when the last sorrowful news of the loss of his empire came, "the Beautiful Child of the Aton," "Lord of the Breath of Sweetness," a man now of thirty years, turned his face to the wall and died.

Thus ended the first great adventure in thinking. Akhnaton was the first known human being to catch a glimpse of the fact that there is one God only, a God who is wholly good. In a world aflame with war he saw the first great vision of peace, of nations governed by love and mutual understanding instead of oppression and hate, and he failed, not because his vision was wrong, but because men's hearts were not yet ready to receive the truths he taught, and he had not sufficient wisdom to use the weapons of bronze when bronze was the only weapon before which Greed would bow, leaving the full understanding of all his glorious dreams to the slow, steady growth of time. Nevertheless, he left his vision to men, and to this day they are striving still to make his dreams come true.



Tut-ankh-amen hunting lions. This scene was painted on a casket found in his tomb. In the casket were treasured his baby glove, his infant hood and tippet, his jewelled buckles, and other childish keepsakes. Cairo Museum.

Tut-ankh-amen (Toot'onk-ah'men) (1349-1343 B. C.)

Now unto Akhnaton and Nefertiti had been born in the days of their happiness seven daughters but no son.

Two at least of his little girls the King had called from their dolls to marry to little princes. These boys he had carefully trained in the beloved truths of the Aton, hoping they would keep his faith alive long after he was gone.

It was the elder of these boys who succeeded the King at his death, but the lad reigned only a year, leaving the throne to the second prince, a child some twelve years old. Tut-nakh-aton the boy was called, "Tut-having his-life-from-Aton," thus showing that from birth he had served Akhnaton's God.

But now the priests of Amon saw a boy on the throne, and they said: "We can work our will on such a little fellow!"

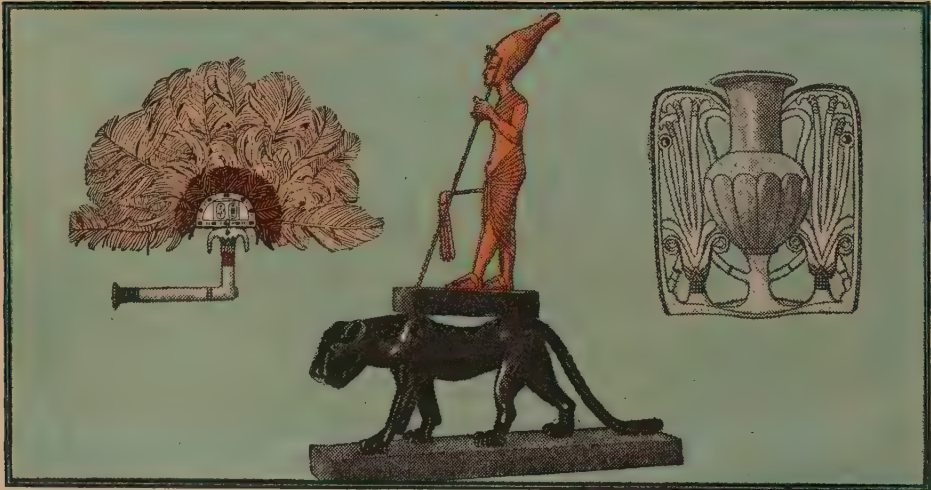
They surrounded young Tut (Toot) with servants who favored Amon. They threatened and overawed him.

For a time the boy held out, but he had no great urge



At the left, young Tut-ankh-amen sits at ease, in his splendid ceremonial head dress, while his wife, with delightful intimacy, adjusts his jewelled collar, approving his gorgeous apparel. Above is the sun-disk, symbol of Akhnaton's God, showing that the King is still faithful to Aton. (Chair back, Cairo Museum.) At the right, the young queen still wearing the side-lock of childhood, hands her husband bouquets of papyrus and lotus which maidens are gathering in the colored border below. (Ivory casket, Cairo Museum.)

within his soul, no strength of fire like Akhnaton. Moreover, what had he seen? An empire that went to pieces under



A beautiful golden statuette of Tut-ankh-amen entering the Underworld on the back of a black leopard. (Cairo Museum.) At the left the King's feather fan and at the right a graceful, translucent, white alabaster vase.



Chiefs of Nubia and their families pay tribute to Tut-ankh-amen. These black people from the Upper Nile are now aping Egyptian magnificence. The chieftains' wives have splendid ear-rings, and ornaments; and one has a costly chariot and state umbrella, but she can find nothing better to pull her chariot than oxen. Below, the negroes adore Pharaoh with extended arms, but the artist, with a humor which he would never have dared express before the days of Akhnaton, puts hands on the cows' horns to make them also adore Pharaoh. (Huy's Tomb, El Amarna.)

Akhnaton's rule, a people clamoring loudly to have their old gods back. After all, he was only a boy. In process of time he yielded,—Amon should be restored.

And when the priests had got the boy completely under their thumbs, they made him desert Akhnaton's city, and go



A miniature replica of Tut-ankh-amen's gold and inlaid coffin with a likeness of the Pharaoh. The word ankḥ is the name of the sign of life. (See page 204.) Therefore Tut-ank-amen means Tut-with-life-from-Amon.



The goddess-guarded canopic chest of milk-white alabaster in the innermost recess of Tut-ankh-amen's tomb. In the chest are 4 receptacles whose stoppers are portrait busts of the king. In these receptacles, the king's heart, lungs, etc., were kept in small copies of his gold coffin as shown on page 223.

with them to Thebes; so the City-of-Dreams in the desert crumbled and fell into ruins.

Then they made the young Pharaoh change his name. No longer should he be called Tut-living-in-Aton. Henceforth let him be Tut-ankh-amen, that is Tut-living-in-Amon.

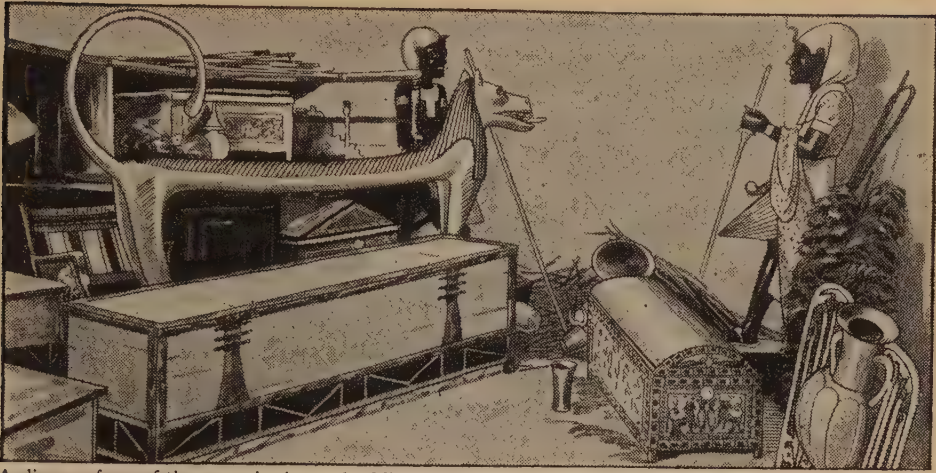
Thus came to an end completely Akhnaton's glorious dream.

The young King not only allowed the priests to hack out the name of Aton, and restore the name of Amon and the other gods of Egypt everywhere in the land, but he did not check the fury with which the priests of Amon now poured out the vials of their wrath on their dead foe, the hated Akhnaton. They called him a traitor, a heretic. They permitted no man to speak his name. On all official documents, they called him only "that criminal."

Entering the tomb of Queen Tiye where the Pharaoh's body was laid, they scratched out every figure that represented him, they erased his name from his coffin, believing that by this means they made the poor fellow an outcast, a nameless, hopeless wanderer in the shadowy World of Ghosts.

So Amon was restored as the greatest god of Egypt and the priesthood of Amon arose in greater power than before.

Then those who controlled the boy Pharaoh set themselves to regain the provinces lost in Asia, but Tut-ankh-amen's rule lasted no more than six years, for he died at the age of eighteen, leaving to the following Pharaoh, a sturdy veteran of ancient wars, Harm'hab by name, the problem



A glimpse of one of the rooms in the tomb of Tut-ankh-amen filled with confused heaps of treasures of art. This tomb was discovered by Howard Carter and the Earl of Carnarvon in 1922.

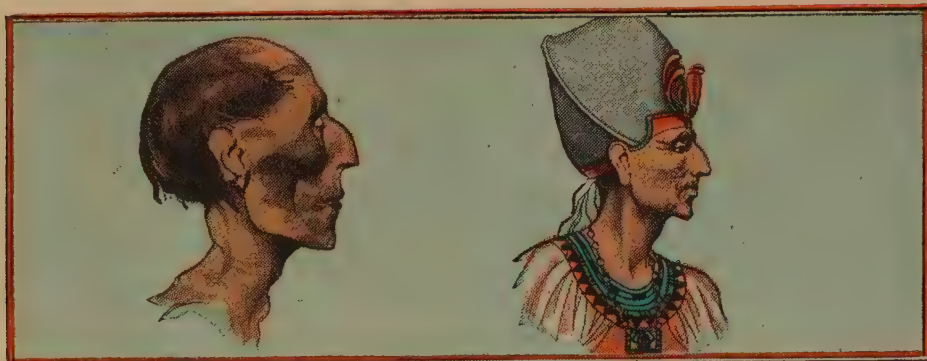
of really restoring to Egypt her ancient power and prestige.

In his short reign Tut-ankh-amen accomplished very little except to undo completely all the work of Akhnaton. He was one of the least among the Pharaohs, but his name became known throughout the world because of the discovery of his tomb in 1922.

This tomb was not so magnificent as many other Pharaoh's; it was only important because it was the first royal tomb discovered almost undisturbed by robbers.

Heaped in confusion about the rooms were furniture, chariots, vases; but nothing revealed more appealingly the youthfulness of the boy than one treasured little glove, kept by some loving care from the time when his hands were small, and the black side-lock of a child marked "The side-lock which his Majesty wore when he was a boy."

All the finely wrought treasures found in the young King's tomb reveal the exquisite workmanship of the artists of his time, emphasizing the fact that the art of Egypt reached its height in the days of the eighteenth dynasty, that marvelous line of great kings, who made and lost an empire.



Mummy of Ramses II and his head, drawn from the mummy. See Winifred K. Brunton: *Kings and Queens of Egypt*.

X

The Power of Egypt Declines

Ramses II, the Great

(1292-1225 B. C.)

After the days of Harmhab, there followed a line of fighting Pharaohs, Ram'ses I, Set'i I, and Ramses II, who once again made Egypt the mistress of an empire.

Ramses, the second, was the Grand Monarch of Egypt, conqueror and builder, living in great magnificence. He sat on his golden throne, a man of commanding presence, with high forehead and high arched nose like the beak of a great royal eagle.

Early in his boyhood, Ramses was trained in the ways of fighting and ruling; for his father, Seti I, made him his partner on the throne. And when Ramses himself became Pharaoh, he gathered together an army of 600,000 footmen, 24,000 horsemen, 27,000 chariots and 400 ships of war.

Marching north and south down the highways, his banners flying defiantly, he conquered chief after chief in Africa and Asia, always carving his name and his portrait on some outstanding rock; for Ramses the Great was a boaster, more proud and vainglorious than any of the other Pharaohs.

The chief enemies of Ramses were the Khe'ta or Hit'tites, the ancient foes of Akhnaton, who had seized much land in Syria that had once belonged to Egypt.

The Hittites were a powerful people, a race of many mixed tribes dwelling as hardy highlanders among the north-western hills. Some were Mongolian, thin-faced and hungry-looking, having slanting eyes and high cheek-bones and wearing pigtails, or queues. Others resembled the Greeks with fine, straight, handsome features. Still others were Semitic Amorites with prominent hooked noses, low receding foreheads and heavily curled black beards. All these different people had been living in Asia Minor under their tribal chieftians since before 3000 B.C.

The Hittites used horses and chariots long before their neighbors, and in the mountains round about they had already found iron, a metal much harder than bronze, from which they were forging weapons to beat their enemies down, while iron in Egypt was still so rare that it was only used to adorn odd bits of jewelry and considered a precious metal, curious, costly and strange.



The beautiful picture of Nefertari, the wife of Ramses II, led by Horus to the Underworld (from her tomb at Thebes).

Note her serpent ear-rings and her hands with the thumbs turned wrong side to. The Egyptians never learned to draw hands correctly and they always drew the face, the legs and feet turned completely to the side and the upper body turned straight to the front.



So precious was iron in Egypt that small bits of it were set in gold, just as if it were a valuable gem. This iron "Eye of Horus" was attached to a gold bangle and hung as an amulet on the breast of Tut-ankh-amen.



Awful Hittite gods; a Hittite warrior, and King with pigtails like the Chinese. See pages 216, 290ff, 335ff, 344ff, 385.

The Kheta had not grown important, however, till about 1400 B. C., when Hat'tu-sil I began to extend his power by force of arms and alliances over other small Hittite kings, passing on to his son, the crafty Sub'bi-lu'li-u'ma, the leadership of a confederacy that gradually developed into a Hittite empire.

Sitting in his palace, guarded by grim rows of beasts in solemn rounded carvings, heavy and full of power, Subbi-luli-uma spun a web of intrigue. He wedded his daughter to one of the white-faced Aryan princes of the neighboring land of Mi-tan'ni; and when his enemy, Tush-rat'ta, the old King of Mitanni, died, he made his son-in-law the new king of the land, and so swallowed up Mitanni.

He incited the Amorite, Az'-i-ru, to his crafty dealings with Egypt in the days of Pharaoh Akhnaton; then he picked a quarrel with his dupe and put Aziru to a tribute.

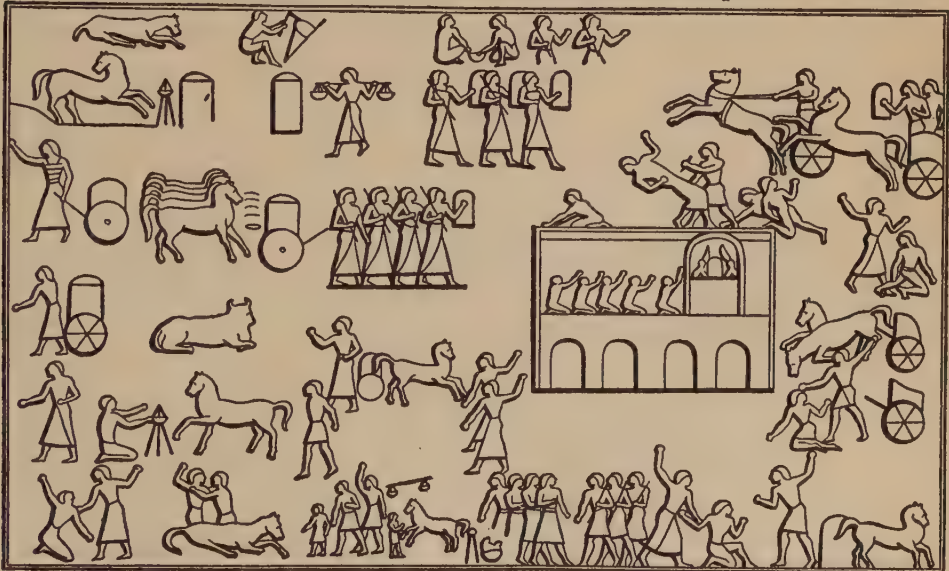
So he made the Hittite Confederacy the greatest rival Egypt had in her ancient empire in Asia. For a hundred and fifty years his slant-eyed, grim faced descendants ruled vast stretches of land, little disturbed by Egypt, till the vigorous Seti I came pushing up to the northward. Seti was able, however, to make little headway against them; the real struggle remained for Ramses II, his son.

Now Me-tel'la, the Hittite emperor, knew he must conquer Egypt if he intended to keep his rich possessions in Syria. He gathered a mighty host and began advancing southward.

"Their number was endless," wrote a scribe. "Nothing like it has ever been seen! They covered the hills like grasshoppers!"

But Ramses was not dismayed. He took the field in person, traversing the land of Canaan and pitching his camp near Kadesh which now belonged to the Kheta.

A busy place was that camp. Before the King's great pavilion, blacksmiths worked at their forges; soldiers squatted about, eating from savory bowls; men carried water in buckets from poles slung over their shoulders. Horses fed in the mangers. Footmen and charioteers chatted or fell to brawling, while some were chastised with whips.



The camp of Ramses II. The oblong structure on arches, is the wooden pavilion of the King. Five attendants kneel before his sleeping apartment which is watched over by two winged genii.

At the top of the picture a soldier mends a plough. Next him two soldiers squat over a cauldron of food while a man passes by with a pair of water buckets suspended at each end of a pole across his shoulders.

To the left horses feed in mangers, charioteers drag off chariots and a blacksmith before a brazier shoes a horse. To the right infantry and charioteers arrive; and behind the king's pavilion an officer is about to be stabbed in a quarrel. Below, soldiers brawl and are punished; in the foreground to the right two Hittite spies are soundly beaten. (From the temple of Ramses II far south up the Nile at Abu Simbel.)



The royal chariot and great horses of Ramses are brought around from the stables. Four of the king's spearmen and two of his Sardinian body-guard with full moons on their helmets await the King's approach. These men from Sardinia amid the host of foreigners in the army of the king, show the presence in Egypt of the Sea-peoples, who later grew so powerful that Ramses III had to crush them. See pages 236, 390. (From Abu Simbel).

Moreover many mixed races crowded this camp of Pharaoh's. No longer was the army composed solely of natives of Egypt. There were hosts of foreigners now, either hired or forced into service as members of conquered tribes. There were black Ethiopians, tattooed Libyans, picturesque Sardinians with full moons on their helmets, and handsome Bedouin tribesmen flourishing glistening spears.

At length two spies of the Kheta permitted the king's scouts to seize them and when they were dragged before Pharaoh, they falsely and craftily said: "The army of the Kheta, dreading the hosts of Egypt, has retreated forty leagues northward and lies beyond A-lep'po!"

Believing this story true and never suspecting the enemy near, Ramses set out next morning, attended only by his bodyguard, to go in search of the Hittites. The bulk of his powerful forces, the strong brigades of Amon, Ptah, and Ra, followed some distance behind him. But when two more spies were taken, Ramses became suspicious. Egyptian officers beat the spies and forced them to tell the truth. The army of the Kheta was almost upon the Egyptians!

Hastily calling a council of war, Ramses sent off messengers to bid the brigade of Amon hurry up to join him, but at this critical moment, the Kheta emerged from their ambush and threw themselves between Pharaoh and all the rest of his host.

Thus surrounded and cut off from the three brigades in the rear, Ramses, with desperate valor, flung himself into the combat. Bending his great war bow, he stood erect in his chariot which was drawn by his two faithful steeds, "Nura" and "Victory to Thebes." So great were his deeds that day, that they were afterward sung in the famous *Poem of Pentaur*.

Then the king stood forth, and, radiant with courage,
He looked like the sun-god, armed and eager for battle.
The noble steeds that bore him,—
"Victory to Thebes" was the name of one;
The other one was called "Nura,"
Colts they were, bred in his stables.
Up sprang the King and threw himself on the foe,
On the swaying ranks of the worthless Kheta.
He stood alone—alone, and no man with him!



Ramses standing entirely alone charges the Hittites in the battle of Kadesh. Beneath his chariot is the river Orontes into which his enemy hurl themselves. Below three powerful warriors ride in each Hittite chariot. (A relief from the Ramesseum, Thebes.) Ramses ordered the *Poem of Pentaur* carved on the walls of five temples.

As thus the King stood forth, all eyes were on him,
And soon he was swallowed up by the mass of men and horses,
And by the enemy's chariots, ten thousand five hundred in
number.

Dense the array of the worthless Kheta;
Each chariot carried three warriors,
All foes to the King, and bound to each other like brothers.

"Not a prince is with me, not a captain,
Not an archer, none to guide my horses!
Fled the riders! Fled my troops and horsemen—
By my side not one is now left standing!"
Thus spake the King and raised his voice in prayer:
"Great father Amon, I have known thee well,
And can the father thus forget his son?
I call on thee. But save me and thy glory
Shall fill the world from East to West!"

Yea, so his cry rang forth,
And Amon came himself appearing at his call,
And gave his hand to Pharaoh, shouting loud in triumph:
"Thine help is here at hand, O Ramses! I uphold thee!"

Then with his right hand, Pharaoh scattered arrows,
And with his left he swung his deadly weapon—
Felling those, his foes—
None found a hand to fight; they could not shoot;
Nor dared they hurl the spear, but at his coming, fled
Headlong into the river!



The Kheta flee through the river. The King of Aleppo has swallowed so much water that his soldiers hold him upside down to empty him. This picture completes the one on page 231.



Ramses enthroned, receives the congratulations of his officers after the victory. (From the temple at Abu Simbel.)

Then there came, fighting their way from the rear, the brigades of Amon, Ra and Ptah, which completed the rout of the Kheta.

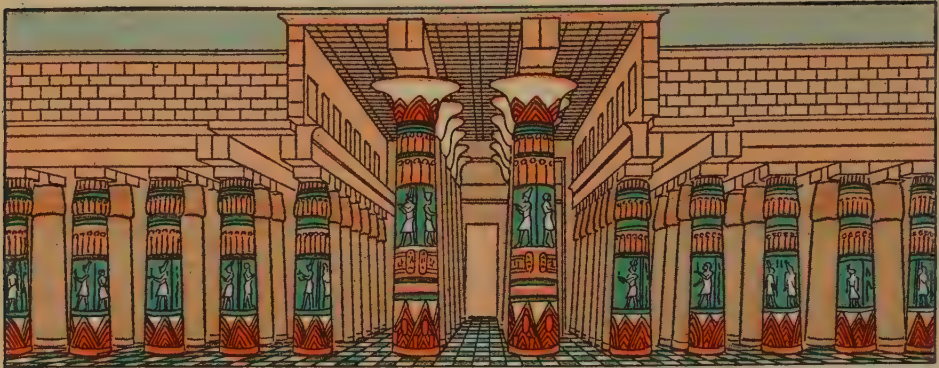
All the hosts of Egypt returned in triumph to camp, bringing with them the enemy's cattle and long lines of wretched prisoners, while scribes counted hands of the slain before the chariot of Ramses.

The next day at sunrise came the Prince of the Kheta himself to make his peace with Pharaoh.

Then Ramses went back to Egypt, but when the Hittites found their great and powerful enemy safely out of their way, they refused to bow the neck in real submission to him.

For fifteen years they resisted, and that with such force and success that Ramses was glad at last to make a treaty with Hat'-tu-sil II by taking his daughter to wife. This treaty was solemnly engraved upon a tablet of silver and in it the Hittite ruler was no longer called "Vile Chief" but "Great King," the title of Pharaoh himself. So ended the long struggle between Ramses and the Hittites.

Now all the vast conquests of Ramses brought such



The Great Hall built by Ramses II at Kar'nak. In this wonderful suburb of Thebes were built the most beautiful temples ever erected in Egypt. Many Pharaohs enriched this spot with colossal statues, colorful buildings, obelisks, and impressive avenues of sphinxes that led up from the river. See pages 171 and 189.

wealth to his treasury that he was able to build the greatest number of splendid structures ever erected by a single king in Egypt. Palaces, temples, storehouses, the great Hall of Columns at Karnak he built, and in addition to these, he wrote his name on many another structure erected by some former Pharaoh, erasing the name of his predecessor and leaving only his own.

Nor did the great Pharaoh care how painfully workmen toiled, or even died in his service, building those mighty structures. It was doubtless in work on his cities that the suffering tribes of Israel endured such painful affliction beneath their cruel taskmasters, driven by lash of whips to endless toil in the burning heat and the glaring sunshine of Egypt.

Ramses cared not at all for the wailing of the oppressed; his heart knew little pity for the humble among his subjects. To build, to conquer, to hold, were all the desires he knew; and for sixty-seven years he continued to rule in Egypt. At last he sat on the throne, an old man, nearing his hundredth year, with fifty-nine dutiful daughters and a hundred and eleven sons to magnify his pride and proclaim him with proper praises the greatest of all the Pharaohs.



Four figures of Ramses III from the tomb of his son at Thebes. They show the different garments worn in different seasons of the year. To the left is the thin transparent linen kilt of summer. Next, in spring and fall the King adds an overkilt, or he covers the upper part of his body with thin linen as in the third figure. Lastly, in winter he wears a thick kilt and thick colored bands to form a waist with sleeves. To the right is a lady of this period. (Cairo Museum.) Note how elaborate wigs and garments have grown and compare with the simplicity of the Old Kingdom.

A Weakened Egypt

After the death of Ramses the Great and Mer-ne'ptah, his son, there came only one more vigorous reign before Egypt fell back again into days of disorder and weakness.



Figures of Egypt's conquered enemies in the days of Ramses III. Colored enamel plaques from his temple at Medinet Habu. (1.) Syrian. (2.) Libyan. (3.) Hittite. (4.) Sicilian. (Cairo Museum.) (5.) Philistine. (6.) Ethiopian. (Boston Museum.) For the battle of Ramses III with the Sea Peoples, see page 390.



The high priest of Amon decorated by Ramses IX. So important has become the office of High Priest that the priest's figure is made as large as that of the king, whereas in older pictures the king was always drawn many times larger than all other figures.

This was the reign of Ramses III, who sailed forth with his warships and drove from the shores of Egypt the plundering galleys of the Sea-Peoples, pirates from Cyprus, Crete, and other Aegean Isles, who had left their homes and fled before the terrific onslaughts of hordes of Greek barbarians, wild, uncivilized Dorians from the mountains of North-central Greece.

Nine more kings, each bearing the name of Ramses, followed this Ramses III, and ruled Egypt with ever-weakening power for about a hundred years. Then at last the High Priest of Amon, Her'hor by name, became the real ruler while the weak King, Ramses XII, sat on the throne of the Pharaohs, a ruler only in name, and a second king, Nes-u-ba-neb'ded, maintained himself in the Delta.

Nothing shows better the confusion of the Empire in those days and the loss of Egypt's power and prestige in Syria, than the true tale of the wanderings of that poor old fellow Wen'a-mon who was sent by Herhor to Syria.

Gone were the good old days when an envoy of Egypt had only to lift his finger to send the Princelings of Syria running to do his bidding. The Princes of Syria now, half contemptuous of their old mistress, paid only most grudging attention to any demands of Egypt.

Wenammon set out from Thebes with no ships and no attendants, dependent on such courtesy as he might meet on the way, and having in place of Pharaoh's army, only a little stone figure, the image of Amon, the god, with which to impress the Syrians and make them heed his requests.

The Misfortunes of Wenamon*
(1113 B. C.)

In Upper Egypt, Herhor, High Priest of Amon, ruled. In Lower Egypt, Nes'u-ba-neb'ded, Prince of Tanis, ruled.

Now Herhor undertook to build a barge-of-ceremony to bear upon the Nile the image of his god. Therefore he sent for me, Wen'a-mon, eldest of the Hall of the Temple, to bid me fetch cedar wood.

"Proceed to the Prince of Byblos," he said, "and procure me cedar from Lebanon to make a state barge for our god."

Then he gave me letters to princes of Syria, with such money as he could spare, entrusting to me likewise a little image of Amon, to let it be known in Syria that, though my treasure was small, I came on the business of Amon.

On the sixteenth day of the eleventh month of the fifth year of the reign of Ramses XII, I set out by boat for Tanis where I delivered to Nes'u-ba-neb'ded my letters of introduction. Then Nesubaneb'ded sent me to sea in a ship with a Syrian skipper, a sorry sort of vessel, but the best he could afford.

Scarcely had we left port, when I found I had left behind in the hands of Nesubaneb'ded my letters of introduction. Therefore I said to the skipper:

"A great misfortune has befallen me. I have left my letters behind. I pray you turn back, that I may recover my loss."

But the skipper paid no heed. He kept the nose of his vessel ever heading for Syria, nor would he obey my bidding. Then my heart was heavy within me and I cried in my distress: "How shall I be received in Syria with naught in writing to show that I come on business of state?"

Nevertheless, we proceeded. We sailed past Ashdod and Askalon, and at last put into port to replenish supplies at Dor, a city of Sicilians at the foot of the ridge of Mt. Carmel.

*This story is described in a *History of Egypt* by J. M. Breasted and *The Glory of the Pharaohs* by Arthur Weigall. In it Ramses XII is mentioned only once and that to date the tale. It is Her'hor and Nes'u-ba-neb'ded whom Wenamon looks upon as the real rulers of Egypt.



Egyptian-Syrian commerce in the days of Wenamon. Note the Syrians in their long woolen robes of twisted strips standing on the deck with Egyptian sailors, and other Syrians on shore. (From a New Kingdom tomb at Thebes.)

Hearing that an envoy of the High Priest of Amon-ra was arrived in the harbor of Dor, King Bed'el sent me a gift, a joint of beef, some loaves of bread and a jar of wine.

But even as I feasted, a second misfortune befell me. A wretched sailor of Dor, secretly entered my cabin and found the hiding place where I kept the gold and silver entrusted to me by Herhor. He stole the treasure and left the ship, losing himself from sight mid the maze of narrow streets in this miserable city of Dor.

I entered my cabin; I found my loss; I sat down distracted with grief. I wailed; I mourned; I listed my stolen treasure.

One jar containing gold amounting to..... 5 debens
Four jars containing silver amounting to....20 debens
*One wallet containing silver amounting to....11 debens**

No letters of introduction and no money to buy the wood!

Early the following morning I hastened off to King Bedel.

*A sorry total of \$14,000—a paltry sum with which to purchase the costly cedar wood.

"I have been robbed in your harbor!" I cried. "And since you are King of this land, you are responsible for this crime. You must return my money which belongs to Nesubanebbed and Herhor, my lord, and the other nobles of Egypt."

But the King of Dor made answer:

"With all due respect to your Excellency, I know nothing of this matter. If the thief had been one of my subjects, I would advance you the sum while my servants searched for the thief. But the villain must be from your own ship. Who else would know where the treasure was hid? Tarry for a few days and I will seek the fellow!"

For nine days I waited, hoping; but when the tenth day dawned, I went to the palace again.

"Look you!" I cried to the King. "You have not found my money! Therefore, pay me yourself!"

But the King cried roughly: "Be silent!"

So I took myself off in anger, and sailed out to sea again.

In time we put in at Tyre and there I saw on the wharf a party of wretched Sicilians, traveling on business from Dor. So I ordered my men to fall on them, and while they strug-



Wenammon stands by while his men overpower the Sicilians. Costume of Sicilians from figure 4, page 235.

gled together, I snatched a bag of silver away from the wretched fellows; and I said:

"I will keep your money until you find mine for me! Was it not a Sicilian from Dor who stole away my treasures?"

And I hurried aboard my ship and sailed with my men to Byblos. But as we drew near the city, my heart was heavy within me, for I had no letters and I knew not whether those wretched Sicilians had made complaint concerning me.

News of my ship's arrival was brought to the King of Byblos, but he sent his Harbor Master to say:

"Get you out of this harbor!"

And every day for 29 days, the Harbor Master repeated:

"Get you out of this harbor!"

Then I caused it to be noised abroad that I had with me a sacred image of Amon, the giver of life and health, and that evil would fall on the city who turned this god away.

And Zak'ar Ba'al, Prince of Byblos, was offering sacrifice to his god, when a noble youth in his train was seized with prophetic frenzy and in divine ecstasy cried:

"Summon this envoy of Amon who bears the image of his god. Treat him well and dismiss him with honor!"

So the Prince of Byblos, moved by this word, sent his Harbor Master to fetch me. And the Harbor Master found me, discouraged by my long waiting, walking in the darkness along the deserted quay, about to embark for Egypt and bearing in my arms the sacred image of Amon.

On the following morning he led me before the Prince in the fortress upon the seashore. I found the Prince sitting in his upper chamber, leaning his back against a window, while the waves of the Syrian Sea beat on the shore below.

Then the Prince of Byblos said:

"If you are truly an envoy come unto me from Herhor, High Priest of the great Amon-ra, where is the letter from Herhor which should be in your hand?"

"I gave my letters to Nesubanebbed," I replied.

Then the Prince of Byblos was wroth and he said:

"Look you! If you came in truth from Nesubanebbed, why have you such a sorry ship and such a sorry crew? Why have you no letters, no retinue, and so paltry a sum of silver?"

"Nesubanebbed had at the time no better ship to give me," I hastened to reply, but the Prince of Byblos answered:

"There are twenty better ships in my harbor at this very moment, all come from Nesubanebbed, and at Sidon lie 10,000 better ships all of them come from Egypt."

Then I was silent in that great hour. And the King of Byblos said: "On what business have you come hither?"

I said to him, "I have come after timber to build the great and august barge of Amon-ra, King of the Gods. Your fathers furnished wood for this purpose and you will do it likewise."

He said to me, "My fathers indeed furnished timber but they were paid for so doing. Pharaoh sent them in payment six vessels of produce of Egypt."

And he caused one to bring his father's account book before him; and he read in my presence the amount which that Pharaoh had paid to his sire. And he said:

"My fathers paid no tribute to Egypt. I am neither your servant nor the servant of Amon. If I cry out to the Lebanon, the heavens open and the logs lie here on the shores of the sea. But this I will not do without the proper payment! Once art and fine craftsmanship came out from Egypt and teaching came forth from the Nile-land to reach my home here in Byblos. How does it come about that a land, once so great as Egypt, has sent an envoy like you to make the journey hither in such a miserable fashion?"

"O guilty one," I cried, "there is no ship on the Nile which Amon does not own! His is the sea and his this Lebanon, of which you say, 'It is mine!' For twenty nine days you have

kept this great god waiting! Now as for Amon-ra, he is lord of life and health and he was the lord of thy fathers to whom they sacrificed. If you do the bidding of Amon, you shall prosper and be in health. Let me send my scribe to Nesubanebbed, that he may send me treasure to pay you for the timber. Moreover, when I return to Egypt, I will send you any trifle that may still be owing to you."

So I sent unto Nesubanebbed and in forty-eight days' time my messenger returned bringing 5 golden vases; 5 silver vases; 20 garments of linen; 500 rolls of papyrus; 5 measures of dried fish; 20 measures of lentils; 500 ox-hides, and 500 coils of rope. Moreover, in the name of Amon-ra, I promised to the Prince of Byblos, over and above all this, 10,000 years more of heavenly life than that granted other mortals!

With this present the Prince was content. He sent three hundred men with three hundred oxen and overseers to fell the cedar trees. And eight months after the day when I first set sail from Tanis, I walked on the shores of Byblos beneath the state umbrella of Zakar Baal, the Prince, and he pointed out to me all the cedar logs, lying ready upon the shore.



But when I stood alone, rejoicing in this success, I lifted mine eyes to seaward and beheld eleven ships sailing toward me swiftly. Presently one on shore cried out: "What is your business here?"

"We are men of Dor," shouted the newcomers, "come to arrest one Wenamon. Let no ship of his escape!"

On hearing this dreadful news, I flung myself on the sand! I cast dust on my head! I burst out into weeping!

Now the Chief Scribe sat in the window and when he saw me lament he came and said: "What aileth you?"

"Surely you see these birds which descend on Egypt?" I groaned. "You see who cometh to seize me?"

Then the Chief Scribe told the Prince, and the Prince looked out of the window and saw the Sicilian ships anchored as a barrier across the mouth of the harbor. And he saw me on the shore, casting sand on my head. And his heart was moved to pity and he sent me two jars of wine and a roast of mutton to cheer me. But I only wept the more. Then he sent me a dancing girl to amuse me and lift up my spirit. But all was of no avail. I looked on the ships and I wept.



The following morning came men from the ships to tell the Prince of Byblos that they sought for the envoy Wenamon who had robbed one of their countrymen of 31 debens of silver. But the Prince replied to them:

"I cannot arrest an envoy of Amon within my territory. I will only send him away and you shall pursue and arrest him!"

The Sicilians approved the plan. They delighted to think of pursuing me as the lion pursueth his prey, as the hunter pursueth his quarry. And so they drew off from the city to lie in wait for me, when my ship should sail out of the harbor.

Great was my grief and my fear. I entered my ship and set sail. Trembling, I watched the vessel glide on its way from the harbor, awaiting the awful moment when the huntsmen lying in wait, should come and pounce down upon me.

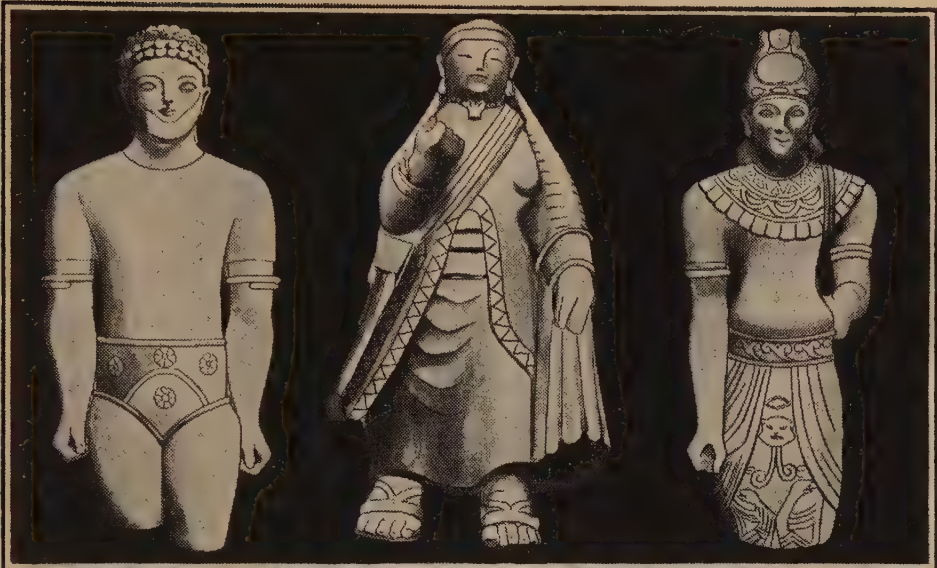
But when we sailed into the open sea, a terrible storm was brewing. There sprang up a sudden wind that threatened death and destruction.

And now I dared not go back, for behind me lay the Sicilians. I must needs continue my course out into the sea and the tempest. Mine enemies came not after me. They durst not put forth in the storm.

The tempest drove me far out of my course and cast me up at last on the coast of the island of Cyprus.



Chariots and horsemen such as Wenamon saw on the island of Cyprus, whither he was carried by the storm. From an ancient sarcophagus found in Cyprus and now in the Metropolitan Museum, New York. This island, lying fairly near Syria, yet racially connected with Crete and the Mediterranean peoples, was an interesting mixture of Cretan, Assyrian and Egyptian civilizations.



Such people as Wenamon saw in Cyprus. The man to the left wears a peculiar native Cyp'ri-ote costume, a skin-tight upper tunic, and drawers like a bathing suit, or an acrobat's trunks. Across his forehead is a broad frontlet. The lady stepping forward so briskly, her head held high, her right hand raised in a gesture of command, her left hand holding up her skirt, shows what Queen Hat'i-ba must have been like. Her garments resemble those of Assyria, a long tunic with a cloak over it, necklaces, pendant ear-rings, lion-headed bracelets, and a rectangular satchel slung by a belt from the left shoulder. The princely gentleman at the right, is in a Cypriote variety of the Egyptian costume, only that his kilt, instead of being plain, is richly embroidered with an eye, a Medusa head with coiled snakes and Egyptian winged ureaus snakes. From the Cesnola Collection, Metropolitan Museum, New York.

And when I went ashore from the wreck of my battered ship accompanied by the crew, the populace of the island fell upon me to kill me. They dragged me to the palace of Hat'i-ba the Queen; but as I neared the building, the Queen herself came out, surrounded by her attendants.

Then I flung myself at her feet crying:

"Surely some one here can speak the language of Egypt!"

And one of the Queen's attendants answered me in Egyptian; whereon, this man translating, I said unto the Queen:

"I have heard as far as Thebes, that though there be injustice in every other land, yet justice is found in Cyprus! How then have I met with such injustice here?"

The Queen replied: "Indeed! What is this that thou sayest to me?"

I answered her: "If the sea raged and the wind drove me



Wenamon pleads for his life before the Queen of Cyprus. Figure of the Queen is taken from the little statuette page 245. The man who translates her words into Egyptian for Wenamon, wears the Egypto-Cypriote costume, page 245. Some of her other attendants wear Assyrio-Cypriote robes. The men who hold Wenamon's followers, wear the native costume like an acrobat's trunk, developed from the loin-cloth of Crete. (See page 245). The beautiful vase with grazing horses, long-legged birds and geometric designs was found in Cyprus and is now in the Metropolitan Museum, New York.

hither, why should you let your people take advantage of me to slay me? I am a messenger of Amon-ra, King of the Gods, for whom Egypt will seek unceasingly. As for my crew, they are men of Byblos. If you kill them, their lord will find ten such crews belonging to you and slay them all in punishment."

With this the Queen was impressed. She ordered the mob to set me free and she said unto me:

"You and your crew shall pass the night here in safety."*

From Cyprus poor old Wenamon found his way home again; trembling, groaning and weak in the age of Egypt's weakness,—how different from young Harkhuf and his bold adventurous journeys in the days of Egypt's young strength!

*Here this manuscript ends. The rest was destroyed by peasants, who found the original papyrus and used it to light a fire, not guessing its value. However, Wenamon certainly returned in safety since he lived to write this tale.

The Last Days of Egypt

The line of Priest-Kings, which followed Herhor, made Thebes independent and often governed all Egypt, though they had to struggle continually with petty chiefs of the Delta and the family of Nes'u-ba-neb'ded which continued to rule at Tanis. These High-Priests maintained their power by tricks, declaring whatever they wished to effect to be a decree of Amon, and making the image of Amon nod its head in approval or even speak aloud, as though it were giving an oracle to support the words of the priests.

But in spite of the fact that the Priest-Kings thus made use of Amon, they were weak, inglorious fellows. They had to hire Libyan troops to keep the peace in Egypt, and the chiefs of these Libyan mercenaries gradually grew so powerful, that the Priest-Kings could not control them.

In 945 B.C., She'shonk, one of these Libyan chiefs, drove the Priest-Kings out, married the daughter of the last native king of Tanis, and made himself the Pharaoh, with Bu'bas'tis in the Delta as the capital of this kingdom. There he maintained himself in truly regal splendor, forcing all other chiefs to bow the knee before him. Thus it came about that the Libyans, once considered merely wild barbarians, tattooed Desert-dwellers, had risen to rule over Egypt.

In the Bible this Libyan King is called by the name of Shi'shak. He gave his daughter in marriage to Solomon, King of Israel. Nevertheless, when Solomon died, he went up and plundered



The Libyan Pharaoh Shi'shak, or Sheshonk, records his victories in Palestine by showing himself as receiving from the god Amon ten lines of captive Palestinian cities. See page 428. See also the account of this invasion in the Bible, I Kings, 14 and II Chron. 12.



Queen Kar-o-ma'na, wife of one of the Libyan Pharaohs. She wears an elaborate wig and her skirt is made in the form of wings which lap around her legs.

Jerusalem, ravaging a land that had seen no Egyptian troops for two hundred and seventy years. Sheshonk's descendants ruled Egypt for some two hundred years with varying success, but ever growing weaker before the turbulent chiefs, till everyone fought against his brother, and everyone against his neighbor, city against city, and kingdom against kingdom.

Now during all this strife, the black men of Nubia had gradually separated themselves from Egypt and founded a Kingdom of their own up the Nile at Na-pa'ta, just below the Fourth Cataract.

In time, a black King of this land, Pi-ankh'i by name, came down on disordered Egypt and made a triumphal journey northward and over the Delta, forcing the petty Princes to acknowledge him as their King. Thus Egypt was forced to exchange the rule of the former Desert-dwellers for the rule of a glistening black negro.

But while these black Pharaohs sat on the throne, ruling the native princes and smothering the proud priests of Amon by making a woman High-priest, there rose up in the east on the banks of the Tigris River, a powerful fighting nation, Assyria, the pillager, ruthless, ambitious, cruel, determined to make herself the war-lord of the world.

Each new Assyrian King, conquering more little nations,

now came nearer and nearer the threatened frontier of Egypt. In vain did the black Kings attempt to stir up Judah and Israel and other little nations that they might keep Assyria busy, so she should have no time left to come and strike at Egypt.

Es'ar-had'don came down into Egypt, defeated the black king Ta-har'ka, captured and plundered Memphis, and forced the Nubian King to flee far up the Nile, abandoning the Delta. Then Esarhaddon made the Delta chiefs swear allegiance to him, and now Egypt found herself a prey to a third harsh foreign conqueror and in a worse case than before; for Libyan and Nubian had been Egyptianized and followed Egyptian customs, but these Semitic Assyrians, thoroughly Asiatic, had not the slightest sympathy with anything Egyptian.

Revolt followed after revolt. Taharka tried to come back and withstand the Assyrian flood, but he was quite unequal to such an heroic task. Esarhaddon flung scorn in his face. On monuments of stone he represented Taharka, who in the Lands of the Nile, always had his own portrait carved with classic Egyptian features, as what in truth he was, an unfortunate little negro, crouching at the Great King's feet, and led about by a leading-string ringed through his flat little nose!

At last As'sur-ba'ni-pal's hosts of harsh Assyrian warriors besieged and captured Thebes, plundering with savage cruelty that magnificent capital of Egypt's most glorious days, and driving the Ethiopians forever out of Egypt.



Es'ar-had'don, great King of Assyria, holds the King of Tyre, and Ta-har'ka, the black Pharaoh of Egypt, ringed through the nose.

Taharka proudly had his own statues in Egypt carved with handsome Egyptian features, but his enemy Esarhaddon, telling the truth about him, shows him as a little negro. See page 317 ff.

The Assyrian kings, Tig'lath Pi-le'ser III, Shal-ma-ne'ser, Sargon and Sen-nach'er-ib kept sweeping over Syria and Palestine, aiming to strike at Egypt. Pages 308 ff, 461 ff.



The chief steward of Ni-tok'ris, daughter of Psam'tik I, done in the fine, simple, somewhat stiff and conventional return to old Egyptian forms of art, which characterized this Saite period.

Nitokris was High Priestess of Amon, showing how at last the prestige of this war-god had been wiped out, till his High Priest was a woman.

After this, the black men withdrew themselves further and further into the unknown lands far southward up the Nile, making their capital at last beyond all the Cataracts. Egyptians ceased to live with them. Their surface veneer of Egyptian culture passed away altogether. They lapsed into barbarism and disappeared from history.

Henceforth, Ethiopia became a mythical land hidden far away beyond the roar of the Cataracts, a land that to the Greeks, in centuries to come, was lost in a mist of legend and peopled with demi-gods.

Now a certain native Egyptian king of Sa'is in the Delta, Psam'tik by name, continued the struggle against the Assyrians. He hired Greek mercenaries, put down rebellious chiefs and united all Egypt under him in 663 B.C. Moreover, Assyria at that time, fell upon evil days. There rose up powerful enemies who kept her busy at home. So Psamtik found himself free to build Egypt up again, to restore one last moment of glory to the slowly dying nation. Under this able and vigorous King there came a rebirth of energy, a revival of life and activity in industry, commerce and art. Fondly dwelling on the good old days, Egypt lifted her head, and, under these Kings of Sais, for nearly a hundred years she rivaled her glorious youth. Never was she more prosperous, never did she produce more wonderful works of art. Once again she was Egypt, the splendid.

When Ne'cho succeeded Psamtik, he found himself so powerful that he set out at once for Asia, thinking to regain

Egypt's long lost empire at last. Advancing to the Euphrates, he found Assyria tottering, too weak to come down against him, in the last days before her fall, and so he proclaimed himself the overlord of Syria, as the earlier Pharaohs had done; he put Judah to a tribute and carried off her new King, Je-ho'a-haz in chains.

But a new war-lord rose up, Neb-u-chad-nez'zar of Babylon, whose father had conquered Nineveh and wiped Assyria out. And Babylon claimed all Palestine. To keep his possessions in Asia, Necho went to Carchemish to fight with Nebuchadnezzar. There he was sorely defeated, routed and put to flight. Asia had beckoned in vain. The old Asiatic Empire was never to be regained.

Not until Necho's grandson, Ho'phra, became the Pharaoh, did Egypt make another attempt to strike a blow at Babylon. Hophra, in true Egyptian fashion, stirred up the little nations. King Zed-e-ki'ah of Judah united with other small rebels to fight against Nebuchadnezzar; but the great war-lord in his glory, defeated Hophra's army and laid Jerusalem waste in 586 B.C. This was Egypt's last attempt to win an Empire in Asia. Henceforth she remained at home.



The Temple of Horus at Ed'fu, showing the elaborate yet graceful architecture of the late Ptol'e-ma'ic period. For Pharaoh Ne'cho see page 479; for fall of Nineveh, 321, 481 ff.; Neb-u-chad-nez'zar, 322; Ho'phra, 489 ff., 499.

In 525 B.C. the Persians conquered Egypt, and never again for more than a very short space of time did a native Pharaoh rule. The Greeks, under Alexander the Great, took the land from the Persians, and the Greek line of the Ptolemies ruled for three hundred years.

Thus Egypt fell at last from the place which she had held for some 3000 years as foremost nation of the ancient world.

It was in Egypt that people first grew out of the Stone Age, and real history, written down on stone and papyrus,



A remarkable example of the fidelity, skill, and grace of the ancient Egyptian artist at his best, in the eighteenth dynasty. A monkey, a cat, and a duck, sit under Queen Tiy's chair. This painting from the tomb of Ne-fer-ho'tep in the Valley of the Tombs near Thebes, shows close observation and real humor, and reveals what heights Egypt attained in art at the period of her greatest development. Figures of men and women were still stiff, unreal, and conventional, but animals were rendered with remarkable naturalness and freedom.

The smug, sleek cat holds under one forepaw a fat duck, which has ceased struggling against its captor. Above, a bright green monkey, excited beyond measure by the contest just ended, has been caught by the artist midway in a leap of ecstasy over the cat's head.

"An instantaneous photograph," says the Bulletin of the Metropolitan Museum, New York, "could not have seized the action better and few artists could have better rendered the slim, lean-joined, nimble animal, ever on the leap and never failing in its hold or its aim, or have contrasted it better with the creature that, gifted with all agility at need, is happiest in long repose."

began. It was here that men discovered how to irrigate their farm-lands, invented writing and the alphabet, and learned how to make things of copper. It was here that the calendar and the shadow clock were invented.

The Egyptians were the first adventurers and explorers, penetrating into far-off lands and trading with other peoples. They were the first great builders, erecting monumental structures of enduring grandeur and strength. They were the first great architects, artists, sculptors, and craftsmen. They were the first great nation to work out a system of government, and to unite many races into a far-reaching empire under the rule of one King.

XI

Babylonia, the Land of Two Rivers

The City-Kingdoms of Sumer

(FROM ABOUT 5000 B.C. TO 2772 B.C.)

Far to the north and east of the Nile Valley, beyond the Red Sea and Arabia, lay another rich stretch of farm-lands where people lived in the late Stone Age just as they did in Egypt. It was here in the valley of two great rivers, the Ti'gris and the Eu-phra'tes, that Bab'y-lo'ni-a and As-syr'i-a rose to positions of power.

From the mountains of Ar-me'ni-a, the Tigris and the Euphrates flowed south and east through the desert, into the Persian Gulf; and as they drew closer together, they left fertile river mud on all the low-lying plain that stretched away between them. For a hundred and sixty-five miles



A Su-me'rian King at war, 3500 B.C. In the top row he marches before his chariot while naked prisoners are driven before him that he may decide their fate. In the middle row light-armed skirmishers engage the foe and behind come a phalanx of heavy-armed troops with copper helmets, short stabbing spears and heavy cloaks of felt. In the bottom row, four-wheeled chariots, each drawn by four asses and containing a driver and a warrior, advance over fallen foes. The wheels are an interesting feature, for Sumerians first invented the wheel to take the places of sledges. Note the round bald heads of the men who wear no helmets.

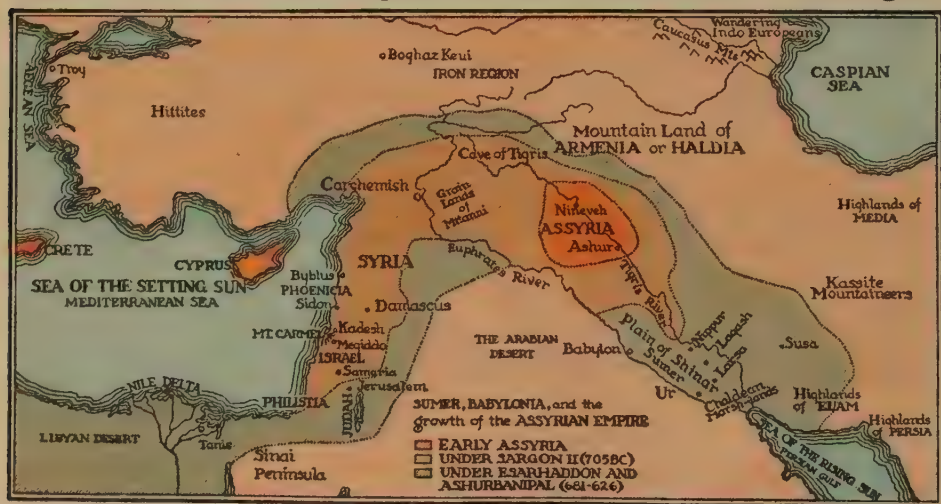
A remarkably beautiful inlay of shell, lapis-lazuli, and pink limestone found in the oldest grave at Ur by C. Leonard Woolley, Director of the Joint Expedition of the British Museum and the University of Pennsylvania.

above the Persian Gulf, the long, narrow Plain of Shinar lay between the two rivers, rich and green and level, with nothing to relieve the endless flat monotony save a grove of palm trees here and there silhouetted against the sky.

Now Egypt was shut off from neighboring tribes by the Cataracts and the desert—her people were left much alone to live in comparative peace; but in the Land of Two Rivers, there dwelt an endless confusion of tribes, mountain people and desert people, constantly striving together to gain the farm-lands and the pastures. The earliest settlers in the Plain of Shinar were mountain-folk, called the Su-me'rians, and their land was first called Su'mer.

Since there was no stone in Sumer, the people built houses of sun-baked clay brick, just as they did in Egypt; and when these houses fell to pieces, they built anew on the ruins. Therefore, the cluttered cities always stood upon mounds within which were buried all sorts of things—records and household utensils, as well as the bodies of the dead.

In the cities, trade and commerce and all the bustle of life centered about the temples. Each tribe had its tribal god



Shinar, the original Sumer; Babylon; As'shur, and the growth of the Assyrian Empire. See pp. 182, 187, 259.



To the left Queen Shub-ad's splendid golden head-dress (3000 B.C.), discovered in her grave at Ur by Mr. C. Leonard Woolley, Director of the Joint Expedition of the British Museum and University of Pennsylvania. The head and wig were modelled by Mrs. Woolley over the cast of a skull of the period. Next, a bull's head in gold with hair and beard of lapis-lazuli, the beard being the sign of a god.

To the right a wig of gold, the wavy lines engraved with faultless regularity. The holes around the rim are for fixing the wadded lining. The wig is shown on a head because it was meant to be worn either as a helmet or a ceremonial head-dress. (All articles on this page were found by Mr. Woolley at Ur.) For Ur see page 328ff.

who had lived on the mountain tops before the Sumerians moved; so the people built great zig'gu-rats, towers of receding square piles with a shrine for the god on top, that their gods might still live on high and not pine away with longing, homesick for their native hills.

The chief priest was really the king; he collected taxes, built canals, decided cases of justice, and even engaged in trade.

Gradually these priest-kings came to live in very great splendor as their cities grew in wealth. Powerful lines of city-kings ruled at Kish and Ur, at Lar'sa and at Nip-pur.

Smooth-faced and with close-shaven heads as round and bald as a baby's, Sumerian men in their odd, ruffled skirts, served their gods in the temples and went about their affairs.

They wove cloth, made beautiful objects in gold, and carved stone with



Exquisite golden dagger of Ur. Made of solid gold with blue lapis handle. The sheath is covered with an intricate filigree of marvelous workmanship. (See page 327.)



The royal family at a feast, the men with clean-shaven faces and heads, wearing the ruffled Sumerian skirts with naked upper bodies. Note the musical instrument at the upper right corner, and the procession of servants with cattle, goats, sheep, fish and bundles of food for the feast. (A companion to the panel on page 253.)

delicate skill, outlining slim, graceful figures on tiny, cylindrical seals when the nations round about them could scarcely make a mud doll. Moreover, they developed all their civilization alone, knowing nothing in those days of Egypt, though they were learning to write, at just about the same time as the people in the valley of the Nile.

Writing began in Sumer, just as it did in Egypt, with making pictures of objects; but the scribes of Sumer, instead of drawing their pictures on paper or stone, pressed the wedge-shaped end of a reed down into tablets of clay which they afterwards baked in the fire till they became hard like pottery. Therefore every picture was made up of a number of wedge-shaped lines like this one for star.* Such wedge-shaped inscriptions are called cuneiform writing.



Milking customs of ancient Sumer. To the left men pour the milk into jars, strain it, and work it into butter or cheese. At the right a calf is tied to its mother by a rope. A temple frieze from Tel-el-Obeid (4300 B.C.).

Sargon I, the Ruler of Sumer and Akkad

(2772 B.C. TO 2717 B.C.)

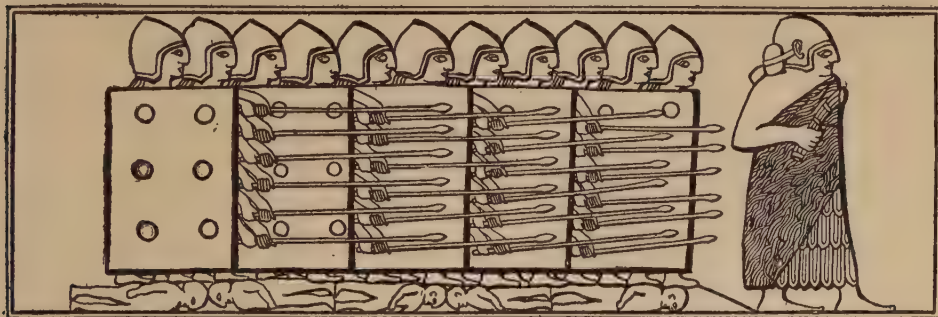
Always the green fertility of the Valley of the Two Rivers tempted wild tribes from the desert and the barren mountain-sides to seize the food supply. Raid after raid occurred, and at length black-bearded herdsmen, roving tribes of Sem'ites from the rocky Arabian desert, settled to the north of Sumer and called their country Ak'kad.

For years the Semites were wanderers and built themselves no cities but lived in tents as their fathers had, roaming hither and yon wherever they could find pasture.

In their wanderings, now and then, they came to the southern cities, those wonderful cities of Sumer. Beholding the riches of Ur, of Larsa, and of Nippur, the herdsmen longed to possess them.

Then Sar'gon, the Semite, the humble son of a low-born mother, made himself King of Akkad and the first great Sem-it'ic chief.

Sargon taught his soldiers to fight with bows and arrows, instead of crouching back of shields and using only spears as was the Sumerian custom. Setting forth with his army, he fell on the men of Sumer, who fought in remarkable order, the warriors close together with overlapping shields.



A Sumerian City-King, leading a phalanx of his troops who advance in remarkable order behind square overlapping shields. The Sumerians were the first people in the world to go into battle in order. Such discipline was unknown in Egypt at this time. The art of war began in Sumer. (Found at Lagash, now in the Louvre, Paris.)



The wandering Semitic tribes had no organized troops and no discipline. They fought hit or miss as they chose in sharp contrast to the orderly Sumerians. The Semites were bearded and had bushy hair in contrast to the clean-shaven Sumerians. This distinction lasted for many years after the Semites conquered the Sumerians. See page 327ff. (A Semitic stone carving.)

Arrows flew further than spears; so in spite of the well-ordered charges made by the warriors of Sumer, Sargon defeated the King of Ur and conquered all the land.

East across the Tigris to the mountain land of Elam with its narrow, treacherous passes, he sent his victorious soldiers and west up the Euphrates to the shores of the

Mediterranean; and so at last he ruled all the vast Land of Two Rivers, all the cities of Sumer, and all the tribes of herdsmen who pastured their sheep in Akkad.

The half-wild Semites wandered no more, but settled down and built cities; they turned to the Sumerians to learn how to read and write, how to farm and carry on business, and how to arrange their armies in orderly formation.

Men of the Semite tribes married Sumerian women. On the streets of Sumer and Akkad were seen both the dark-bearded Semites in their flowing woolen robes and the beardless, bald-headed Sumerians, clad only in ruffled skirts. Gradually Semitic replaced the early Sumerian and became the language heard everywhere throughout the length of the land.



A Sumerian man with shaven head, monstrous beaked nose and flounced skirts (a stone carving) and the finely carved figure of a woman, probably Semitic, her hair in a twisted loop, her garment a long, fringed shawl. (A seal.)

For fifty-six years Sargon I ruled over Sumer and Akkad, and he was so proud of his deeds that he caused the tale of his life to be written on tablets of clay. A part



Sargon's Semitic mother entrusts her son to the river, a scene resembling the tale of the babe Moses. The background is typical of the fertile Plain of Shinar. Round basket-boats of rushes are still used on the Euphrates.

of this tale resembles the Bible story of Moses, the babe.

"Sargon, the powerful king, King of Akkad, am I;
 My mother was of low degree, my father I did not know.
 The brother of my father dwelt in the mountain;
 My city was As-u-pi-ra'ni, on the banks of the river Euphrates;
 My humble mother conceived me; in secret she brought me forth.
 She placed me in a boat, a basket-boat of rushes; with pitch
 she closed my door.

She gave me to the river, which did not rise above me;
 The river bore me along; it carried me to Akki, Akki, the irrigator.
 Akki, the irrigator, reared me as his own son.

Akki, the irrigator, appointed me his gardener.
 While I was his gardener, Ishtar, (mother goddess) looked on
 me with love,

In four years I ruled the kingdom."

For some two hundred years, the descendants of Sargon I ruled in Sumer and Akkad. Sargon's son, Naram-Sin, a man of wisdom and strength, built temples, roads, and canals, and brought the cities still closer together under one central rule.

But it came to pass in time that the city of Ur rebelled, threw off the yoke of the Semites, and once again created



Stele of Naram-Sin, son of Sargon (2800 B. C.). The king has pursued the enemy into a mountain stronghold in Elam. In military dress, carrying his bow and arrows, he ascends a mountain, followed by soldiers with standards and spears. His enemies, killed in masses slide down the wooded mountain slope. One just before him, begs for mercy while the king lowers his weapon to show that he grants the conquered their lives. In the sky are two stars of Ishtar, the protectress of Akkad and the goddess of war. The earliest great Semitic work of art, done with realism and skill and the first attempt to show landscape, mountains and trees.

a great Sumerian empire under the rule of her kings. Henceforth for five hundred years, there were priest-kings in Ur or Lagash, or mountain-kings of E'lam who conquered the land of Sumer.

But during this time of confusion, other Semitic tribes, Am'o-rites from Syria, had seized the town of Babylon, an obscure little backwoods village on the banks of the muddy Euphrates. Under the rule of these Amorite kings, Babylon grew in strength till at last she stood forth in splendor, the greatest of the cities of Sumer, greater than Sin and Larsa, grander than Ur and Nippur.

The Kings of Babylon conquered the last remaining descendant of the powerful Ur-En'gur of Ur and brought all Sumer and Akkad under the rule of Babylon. Then for the first time the Land of Two Rivers came to be called Babylonia.

Hammurabi, and the First Great Kingdom of Babylon (2067 B.C. TO 2025 B.C.)

In those days, there came to the throne of Babylon, Ham-mu-ra'bi, the Mighty, the second great Semitic king. Still at heart half a herdsman, he loved his vast flocks of sheep



A group of Elamites from the mountain land that later became Persia, bowing to the ground for mercy before a King of Assyria. These mountaineers whom Hammurabi drove back to their hills were constantly swooping down on the plains and harrying Babylonia and Assyria. Note their plain short sleeved tunics, their bows and decorated quivers and the tasseled fillets on their heads. See the opposite page. (From an Assyrian Stone Carving.)

like his wandering Semitic ancestors; and he celebrated the sheep-shearing feast as his favorite festival. Yet he was a man of the city who spent long hours holding court or dictating brief clay letters to settle affairs of state.

Back to their mountain homes he drove the fierce tribes of Elam; he subdued the desert wanderers and held the restless cities of Sumer quiet beneath his rule. As'shur, Queen of Assyria, on her low bluff above the Tigris, Asshur he held in his hands; Babylon he fortified. Canals and reservoirs he dug; roads he laid; new shrines he built. All the gods of heaven, so his people said, rejoiced in Hammurabi, law-giver, warrior, builder.

When Hammurabi held court, great crowds thronged the passage-ways that led to the hall of state. In the midst of a bright-hued procession, preceded by men blowing trumpets, the Great King entered the hall, clad in his long, flowing garments, his square beard covering his breast, his upper lip clean-shaven after the desert custom. Behind him walked two attendants, one bearing the royal fly-whisk, the other



Hammurabi holds court. The figure of the lion-headed eagle holding two stags, was a copper relief found at Ur.

holding the long-handled royal umbrella over his head. Between rows of kneeling figures, the King advanced to the throne. Then courtiers began to chant:

"Hammurabi, glorious son of Sin'mu-bal'lit, came to his reign in the vigor of his youth. Out of our lands he drove the fierce tribes of Elam, back to their eastern mountains he sent them; tribes of the west to the desert he banished. Mighty in battle is Hammurabi! Roads to the cities, canals for the farmers, justice and prosperity for all peoples gave Hammurabi. Glorious in peace is he, chosen of Mar'duk!"

With a clash of cymbals the chant was ended, and the bearers of tribute came forward to lay gifts at the Great King's feet,—a casket of gold from Ninevah, stone figures of Ishtar from Sippar, and a silver girdle from Ur.

Next, there advanced post-runners, slim and muscular fellows, bringing the Great King messages from distant city governors, and after them, rows of petitioners whose cases Hammurabi patiently heard and judged.

Not till his long hours in court were over was the busy Hammurabi free to seek repose at last on the lofty roof of his

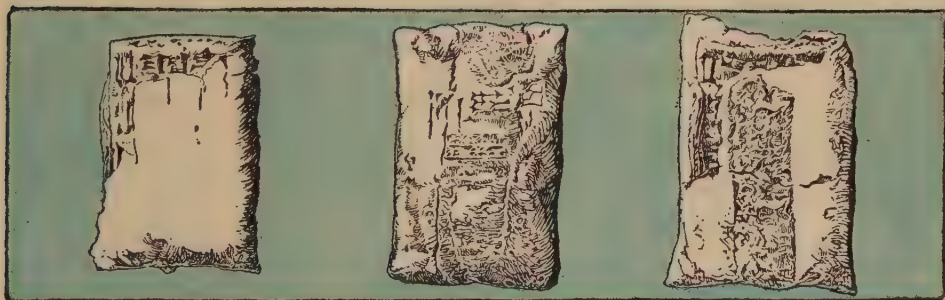
palace which stood four stories high, rising up from a great mound of earth.

From his roof the King could see for miles over all the land around. To the west, across the Euphrates, sluggish and chocolate colored, he saw a flat green valley that melted in the distance into the purple haze. To the north and east and south, were vast rich stretches of green, that wonderland of fertility between the two great rivers. There grew corn and wheat, bearded barley, and vegetables, with cedar trees, cypress and palms.



Hammurabi receives from the sun-god the laws described on page 266. Rays are visible behind the shoulders of the sun-god. Hammurabi wears a turban and a long robe draped in long folds, with the right arm and shoulder bare. His upper lip is clean-shaven. (From the stele of Hammurabi recording the laws.)

Out from the city ran great stone roads, built by Hammurabi, and at intervals on all those roads, were well-kept postal stations, where relays of fresh runners stood ready to carry clay letters on a regular postal service between the different towns. Great caravans of merchants and those bring-



Unopened clay letters of Hammurabi's time. The king had a regular postal service between towns. The clay envelopes are addressed with the name of the person to whom the letter was sent and stamped with the seal impression of the sender. The envelopes at the right and left are broken at the top showing parts of the letters inside. (Yale Archaeological Collection.)

ing tribute to Babylon wound daily over these roads. And through all the fields and villages a network of canals stretched away from the river, providing a water supply that never failed through the year.

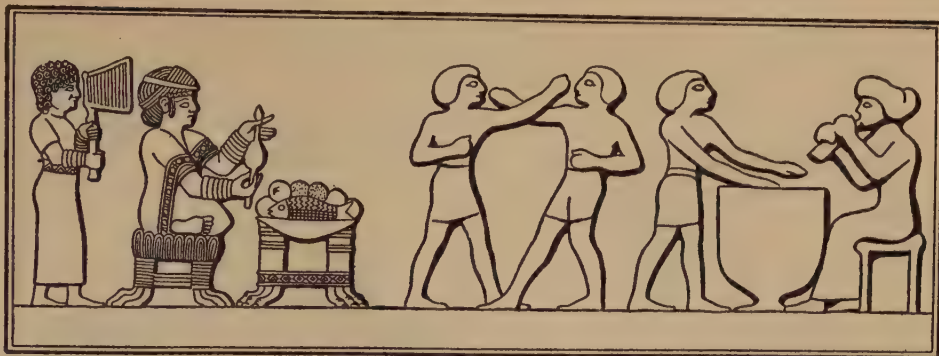
The Great King's heart was filled with pride. A rich land was that before him, a land second only to Egypt, where Am-en-em'het III now sat on the throne of the Pharaohs.

On the narrow, crooked streets of the royal city of Babylon, scores of little shops opened where each day people bargained for clothing, food and supplies. Soldiers were stationed at various points to keep the city in order, and the market square was crowded with caravans of asses loading and unloading their heavy bales of goods.

There, too, wild Kas'site mountaineers, a fierce white tribe from the eastern hills, brought a beautiful, strange, new animal which the people of Babylonia called the "beast of the mountains." This animal was the horse. The Kassites had got him in trade from the Indo-Europeans, the ancestors of the great white race, who then roved the



Kassite mountaineers, neighbors of the Elamites, show the first horses known in history to curious crowds in Babylon, about 2000 B.C. Heretofore the only beasts of burden known in Babylon had been the ox and the ass. These white-skinned highlanders, wild and barbarous men of the hills, later caused Babylon much trouble. Their beardless faces and costumes of turbans and short tunics are taken from Kassite seals, one of which is shown on page 289.



At the left a spinner of Hammurabi's day sits cross-legged on a stool while an attendant stands behind her with a fan. Her features are truly Semitic and she is a lady of high rank as her claw-legged furniture, her robe, and elaborate hair-dressing show. Before her on the table is a fish. (Carved stone from Susa; Paris, Louvre.) At the right are two boxers, a man with a kettledrum and a woman with castanets. (Babylonian Carvings, British Museum.)

Northern Grasslands beyond the Caspian Sea, catching the graceful wild horse as he raced and sniffed the wind in the freedom of the steppes.

Caravans from Si'nai and even from distant Egypt crossed the desert to Babylon, carrying stone and copper, silver, gold, and spices, to be exchanged for food. Cotton and teakwood came from India by boats on the Persian Gulf; cedarwood and marble were brought down from the hills.

Trade was the life of Babylon. In the crowded bazaars of the city the Semite merchants, in love with the noisy bustle of commerce, set up new standards of counting. They weighed things by the *mina*, which had the same weight as the pound; but they counted by sixties instead of tens,—60 *shekels* to a *mina*, and 60 *minas* to a *talent**.

Moreover, as more and more trading was done, they discovered the use of money to take the place of barter. Silver was melted up and formed into pieces of different weights, so that when men spoke of a shekel, they meant a small bit of silver weighing one-sixtieth of a pound, and a talent was a large bar of silver weighing sixty pounds. Thus the Semites of Babylon invented the first form of money.

*It was from this method of counting that our hour was divided into 60 minutes and the minute into 60 seconds.



The temple of Marduk, the famous Tower of Ba'bel, at Babylon. This temple contained not only a ziggurat but business offices and storehouses. Poor peasants bearing a kid and a few palm branches stuck in a jar of water as an offering to the god, and priestesses in twisted robes and sacred crowns mingle among the merchants.

Commerce in Babylonia centered in the cities around the great, rambling temples. So rich grew these temples that they often loaned money to business men, and in Babylonia first arose the custom of charging interest, of giving drafts and receipts.

Even the priests grew interested in trade. In the very temples where priestesses sang fervent hymns to the "Father, long-suffering, and full of forgiveness," contracts were made, money was borrowed, slaves were hired, and goods were exchanged.

Babylon was indeed the "Great City, clothed in fine linen, and purple, and scarlet; decked with gold, and precious stones, and pearls; a city given to pleasures, that dwelt carelessly, whose merchants were the great men of the earth."

At last when Hammurabi had brought all Sumer and Akkad under his control, he ordered the Scribes to collect the various laws which he found in different parts of the land. He arranged these laws, made them over, and added

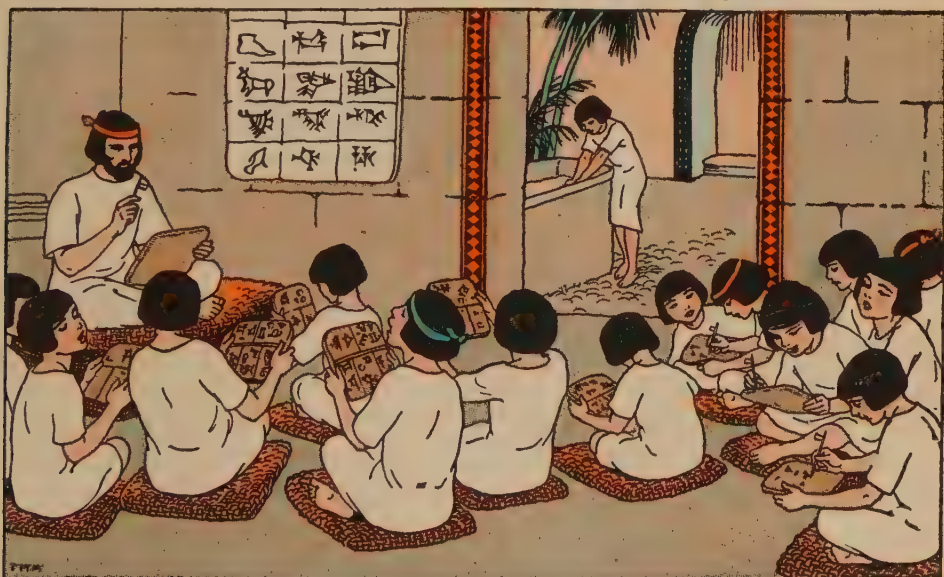
others of his own. Then he ordered the new code carved on a pillar of the temple, while copies stamped on clay were sent to judges throughout the land.

This collection of Hammurabi's is the first known code of laws. It gave women almost the same rights as men and insisted on justice for all, but, strangely enough, it required that punishment for an injury should be in the form of the same injury to the person who had been guilty.

If a man had caused the loss of a gentleman's eye, his own eye must be put out. Thus the demand of "an eye for an eye, and a tooth for a tooth," which appears in the laws of Moses, began with Hammurabi.

The great Hammurabi, likewise, collected a library for his palace. In his day people learned to read and sent their children to schools very like our own schools of today.

The school house was a clay-brick building just inside the



A school in ancient Babylon 4000 years ago. The children squatting on mats on the floor are rocking back and forth and shouting their lessons aloud. Other children learn to write cuneiform letters by pressing the stylus into soft clay. Through the open door in the courtyard a child goes to the clay-box to get fresh clay for a tablet. The large tablet on the wall shows how picture signs for foot, horse, bird, and fish gradually changed to the wedge signs for the word. The signs at the right still bear some resemblance to the pictures at the left.

temple walls. There sat the school-master scribe waiting to greet the children within a very long room, on the walls of which hung tablets inscribed with the name of each child and a record of how many times he had been absent or tardy.

Beyond, in an open court from which opened other rooms, a box of soft clay stood ready to furnish the children material for making themselves new tablets.

In a separate room sat the younger children, making wedge shaped marks in the clay and painstakingly practicing writing, or copying ancient proverbs to guide their infant feet in the difficult paths of virtue.

Thou shalt not slander—speak what is pure!
Thou shalt not spread evil—speak kindly!
Do not speak boastfully—guard thy lips;
If in anger, do not speak out.

Other children, more advanced, were sent to the reading room where they had to memorize the meaning of more than 350 wedge groups and combinations!

Whole books they memorized aloud, dictionaries, readers, histories, geographies, and arithmetics. Squatting on mats on the ground, they rocked their bodies back and forth in a regular rhythm, each shouting his lesson shrilly and at the top of his lungs.

Girls were given the same education as boys in Babylonia and many women became scribes and clerks, stenographers and secretaries.

Thus under Hammurabi, Babylonia reached the height of her earlier development. His reign was the climax of a thousand years of progress in the Land of the Two Rivers. Schools, books and libraries offered to all opportunities for education; good government and freedom from war made manufacturing flourish; and trade and commerce were free to follow the well-guarded roads to every part of the land.



Weird demons: lion-headed monsters with legs like eagles, fight with daggers; the queer-looking scorpion-man shoots at a demon with human head on a lion's body; a horse-headed creature and a double-headed figure.

Beliefs Concerning Gods and Demons

The earliest Sumerians in the Land of the Two Rivers believed that a spirit lived in every object. Each tree, each stone, each pool, and spring contained a spirit or god.

The people believed also that certain demons or goblins wandered about the earth, and that these demons would attack and harm them unless they were controlled by magic charms or by prayers called incantations.

If a person was sick or suffering, jealous or in a rage, he was said to be possessed by devils who had entered his body by command of some god, or because of some magic spell cast by a sorcerer or a witch. Certain people called exorcists made a business of reciting incantations to drive these devils out. To the weird accompaniment of ghostly bluish fires made of fragrant herbs, the exorcist would dance and thus command the devils:

"Away, away, far away, far away,
Be ashamed, be ashamed! Fly, fly away!
Turn about, go away, far away,
Make your evil like the smoke mount to heaven!
Out of my body away,
Out of my body far away,
Out of my body in shame,
Out of my body fly away,
Out of my body turn away,
Out of my body go away.
To my body do not return!"



A Sumerian worshipper conducted by two goddesses, one in a flounced robe, the other in a gown of long folds, approaches the bearded moon-god Sin, who sits on his throne with the symbol of his wife Nan'nar, goddess of the new moon just before him. A cylinder seal from the days of Hammurabi. The early Babylonian artists carved these seals with most delicate skill. They were usually little cylinders of stone which were rolled upon soft clay to leave raised impressions of the figures. Such seals were used for making signatures.

The most important gods in the land were the old nature gods of Sumer—Sha'mash, the sun-god; Sin, the moon-god; and A'nu, Lord of the Heavens.

Many of these had been tribal gods when the people lived in the mountains, and had become the special gods of the cities when the various tribes settled in the valley.

En-lil' of Nippur, was god of the wind; Bel and Ni'nib were war-gods. Mar'duk was a Semitic god, brought by the conquerors to Sumer; but he outranked Sumerian gods and became the chief god of Babylon. Some said he was the Creator.



Shamash, the sun-god of Sippar, sits upon a carved throne in his shrine, holding rod and ring, symbols of royalty or eternity. Above him are signs of the sun, the star Venus, and the moon. Before the shrine, the disk of the sun, supported by cords held by two lesser gods, stands upon an altar. A king is being led into the sun-god's presence by a priest and Aa, wife of the god. Relief from a temple at Babylon now in the British Museum.

How Marduk Created the World

In the beginning there was no earth, no sky. All was a watery chaos till Ap'su, the Deep, Mum'mu, the Water, and dread Ti-a'mat, the Sea, the lords of primeval chaos, created gods and monsters who floated on the teeming waters forever quarreling and striving amid the rage of billows.

Then the good gods chose E'a their leader and set themselves to bring about a reign of law and order. In the midst of primeval waters they waged a mighty conflict against the demons of Chaos. Apsu and Mummu they took captive; but Ti-a'mat raged the louder and gathered about her for a second battle all the monsters of the deep.

"Sharp of tooth and merciless of fang,
With poison instead of blood she filled their bodies;
She clothed with terror the terrible dragons,
Decking them with brilliancy, giving them a lofty stature . . .
She brought forth great serpents, dragons, and monsters,
Hurricanes, raging dogs, and scorpion-men;
Mighty tempests, fish men, and rams,
Bearing cruel weapons, fearless in combat,
Mighty in command, irresistible;
In all eleven monsters of this kind she made."



In the midst of primeval waters, Marduk fights Tiamat and her demons. See the demons, page 269; the combat, page 349.

So hideous was the aspect of all this frightful host, that no god dared to assail them, till Marduk rose up and agreed to give battle to dread Ti-a'mat. Loudly the gods rejoiced. To the feast-hall they summoned Marduk.

Then they placed in their midst a garment,
To test the power of Marduk, their first born. They said:
"Thy fate, O Lord, be supreme among the gods!
Declare that this garment vanish,
And speak the word again that the garment reappear!"
Then Marduk gave command, and the garment vanished;
He commanded again, and the garment appeared.
Then the gods, his fathers, thus beheld the power of his utter-
ance;
They rejoiced and paid homage to Marduk, King;
They bestowed on him scepter, throne and crown;
They gave him dominion over all the gods.

So did Marduk go forth; to meet Ti-a'mat he went. His face he covered with the lightning; with burning flame his body he filled. Of the four winds he made a net to ensnare Tiamat, his foe; he sent before him the hurricane.

The leader of Tiamat's army, dazzled by the light that gleamed from Marduk's face, slunk away in despair, but Tiamat herself pressed forward with all her monstrous host.

On she came until Marduk halted her with a shout.

"Against the gods, my fathers, thou has planned evil," he cried. "Stand and let us join battle!"

"Then stepped forth Ti-a'mat and Marduk leader of the gods.
To fight they advanced, to battle they drew nigh.
The lord spread his net and encompassed her,
The storm-wind, stationed behind him, he drove in her face.
Tiamat opened her mouth to its full extent.
He drove in the storm-wind before she could close her lips.
He overcame her and destroyed her life;
He cast down her carcass and stood upon it."

Beholding their leader slain, the throng of Ti-a'mat was scattered; her host was broken up. But Marduk fell on the monsters; he took them captive and broke their weapons; he caught them in his net. They sat fast in his snare and filled the whole world with their wailings.

Then Marduk approached the body of Tiamat. He cut her in two like a fish. Of one half he made the earth; of the other half he made the sky and between he established the stations of all the stars. Nannar, the moon-god, he brought forth and entrusted with the night; he placed him to light the darkness and mark the passing of months.

Next, Marduk created mankind; he created the beasts of the field; he made all living things; Tigris and Euphrates he formed and he set them in their places; soil and grass, the marsh-plant, the reed, and the forest he planted.

The wild cow and her young, the wild ox, the ewe and her young, the lamb of the fold, the goat and the mountain goat he brought forth.

Houses and cities he made and temples for the gods.

Thus man dwelt on the earth and honored the gods on high.

So ended the story of Marduk, but since the people believed that the sun, the moon, and each of the stars was a god, set in place by Marduk, they thought that by watching the position of all these heavenly bodies, they could read the will of the gods and tell whether or not it was wise to undertake a journey, or embark on a business venture.

Babylon became a city of sorcerers, of diviners, astrologers, star-gazers, and monthly prognosticators.

According to Babylonian views of the universe, the gods lived in the skies, men lived on earth, and in a dreary cave under the earth lived the unfortunate dead, inactive and neglected, feeding on dust and clay. Every year the god Tam'muz, husband of the earth-goddess Ish'tar, was ob-



Star-gazers on a temple ziggurat. The priest measures the angles and movements of the stars with an astrolabe while his assistant draws a map of the heavens. Real knowledge of astronomy began in Babylon; but it was twisted to the uses of astrology, that the star-gazers might foretell coming events. Sorcerers and diviners made prophecies from thunder-storms, earthquakes, eclipses and even by consulting clay-models of the liver of a sheep. See page 458.

liged to spend many months in the gloom of the Underworld. Then all the earth mourned for Tammuz; growth and fertility ceased and winter bound earth in chains.

The Story of Ishtar and Tammuz

Ishtar is the earth mother. At her command earth blooms and lambs and babes are born. But her love is a savage thing; in moments of rage she destroys the very things she has made. Beautiful is her face, hot her love, but terrible her fury.



Ishtar treading on a lion. Note her arrows, serpent wand, serpent sword and horned crown. From a Sumerian Seal 2000-1500 B.C.

Now it chanced that Ishtar loved Tammuz, the bright young god of the sun. And Ishtar wedded Tammuz, even as earth yields her riches to the wooing warmth of the sun. But Ishtar grew angry one day. In a fury she slew her young husband. The sun-god, beautiful, glowing, she sent to the dark Under-

world. Without him the earth grew cold, the earth grew sad and dreary; all the earth mourned for Tammuz.

Then Ishtar repented her deed and she, too, wept for Tammuz. She said: "I will go to the Underworld and bring Tammuz back again."

Toward the Land of No-return, the region of darkness, Ishtar, the daughter of the Moon-god, directed her way. The Moon god's daughter directed her way to the house of darkness, toward the house out of which he who enters, never returns; toward the house where he who enters is deprived of light; a place where dust is their sustenance, their food clay; light they see not; they sit in darkness; they are clothed like a bird with feathers.

At the gate of No-return, Ishtar cried out to the porter: "Open thy gate lest I smash it!"

But the porter went within. To Al-la'tu, Queen of the Underworld, he announced the coming of Ishtar.

Like a broken ku-ne'nu reed, Al-la'tu sank together.

"Admit her," she cried; "but disrobe her according to ancient law."

The porter opened to Ishtar; at the first gate he took off



Ishtar, beautiful but terrible, storms the gates of the Underworld. To the Babylonians, seeing only a material cause in the life of the universe, Ishtar, the earth-mother created living things only to make them decay and die. Ishtar was variously called Ash'to-reth or As-tar'te in the lands of Syria, Palestine and the West. See page 481.

her crown; at the second gate, her earrings; at the third, her jeweled necklace; at the fourth, her gleaming breast ornaments; at the fifth, her enameled belt; at the sixth, her bracelets and anklets; and at the seventh, her loin cloth, her last remaining garment.

So Ishtar stood naked and shivering before the dark Queen of the Dead. And with each advancing step of Ishtar's enforced disrobing, vegetation withered on earth. The world, like Ishtar, stood naked; the world stood naked like Ishtar, naked, forlorn and shivering.

Ishtar took no counsel; she threw herself on Al-la'tu; Allatu, in anger, smote her, smote her with sore disease. On earth all nature seemed perishing, lifeless, and withered as Ishtar.

Then Ea, King of the Universe, decided to rescue Ishtar and grant her the life of Tammuz. He made a mortal man, to bear his commands to Allatu. And Allatu smote her sides; she cursed the unfortunate mortal. Nevertheless, she was forced to restore health to Ishtar's limbs, to let her go forth in safety.

Once more the porter led Ishtar out through the seven gates. At each gate he restored unto her the ornaments which he had taken; and with each bright jewel returned, the earth above woke up, gradually blooming again and covering herself, like Ishtar, with her jewels of grass and flowers.

At the last gate Tammuz appeared and was restored to Ishtar, clad in fine raiment and linen, and piping upon his flute. The lovers embraced with rapture, and as they stepped forth from Underworld gloom, they emerged into brilliant sunlight; on earth all was summer once more.

Nevertheless, each year Tammuz must go again to the gloom of the Underworld, to remain there with Allatu or to go as porter to the gates of heaven, and while he is absent, winter reigns and all the earth mourns for Tammuz; but when he returns, earth rejoices and summer comes back again.



The south-wind overturns Adapa's boat. The longing for eternal life, deep-rooted in the heart of the Babylonians, finds tragic expression in their folk tales like this one of Adapa, and the Epic of Gilgamesh. The hopelessness of their faith; their belief in a gloomy, terrible, existence after death, made every such tale end with the loss of eternal life. Some scholars see in this story a likeness to the Bible tale of how Adam lost eternal life.

The Story of Adapa and the South Wind

Often mortals longed to escape the gloom of the Under-world and find eternal life, but they could never accomplish it. The gods would not have it so. Even Ea, the kindly father of mankind, deceived his son, A'da-pa, into refusing immortal life at the moment when he had grasped it.

Ea created Adapa to be his own son. He bestowed upon him wisdom, prudence, an intelligent mind; but he did not give him eternal life. Now Adapa dwelt as a fisherman by the seaside. One day he steered his boat into the wide lagoon when the South Wind blew up a storm. Like a bird of ill-omen she came; she ducked the fisherman under; to the dwelling of the fishes she made him sink. Thereupon Adapa cried: "O South Wind, thou hast made me swallow thy foam as much as thou darest! I will break thy wing!"

And Adapa brake her wing; for seven days the South Wind could not rage over the land, nor sweep the sea with her storm wings. Then Anu, god of the heavens, rose in a rage from his throne crying: "Bring me hither this Adapa who hath insulted the gods!"

And Adapa, thus summoned, set forth to climb up to heaven; but Ea his creator, gave him a word of counsel:

"Behold, this is time of winter and Tammuz, the bright young sun-god, is absent from the earth, standing porter at heaven's gate. Do thou put on garments of mourning, and when thou art come to Tammuz, win his goodwill by saying: 'I mourn for the absence of Tammuz.' Then will Tammuz intercede for thee before the high face of Anu. Nevertheless," said Ea, "drink not of the drink; eat not of the food which they in heaven will offer thee; food and drink of death is that which they set before thee."

Thereafter Adapa did as Ea had commanded him. He clad himself in mourning garments. He climbed to heaven. He won the goodwill of Tammuz and of his comrade, Gish-zi'da, who stood at the gate of heaven.

And Tammuz and Gishzida pacified Anu's anger. Anu grew calm again as a sea when the wind has subsided.

And Anu said: "Now hath a mortal man climbed up to us in heaven. What shall we do for him? We must even make him immortal, one of ourselves; for it is not meet that a mortal should know the secrets of the gods. Bring bread of life that he may eat of it and water of life, that he may drink of it."

But Adapa touched not the bread. Adapa drank not the water. Adapa hearkened to Ea's words, Ea's false words of counsel; he thought what was set before him was water and bread of death; it was water and bread of life. So was Adapa tricked; so he refused immortality; he went back to earth still a mortal, and so did mortal man lose eternal life.

The Story of Etana and His Flight to Heaven

E-ta'na, another hero, likewise sought to reach Anu's heaven; for the eagle said to Etana; "My friend, let me carry thee upward unto the heaven of Anu. On my breast place thy breast; on my pinions place thy hands."

So Etana mounted the eagle and they rose in daring flight for the space of a double hour.

"Look, my friend," said the eagle. "The earth appears as a mountain, the sea has become a pool."

For a second double hour the

eagle carried Etana; the eagle carried Etana for a second double hour. Onward they flew and upward.

"Look, my friend," said the eagle; "the sea is now a mere belt that girdles the little earth."

A third double hour they flew, till they came to the heavenly gate, and there they alighted to rest.

But the eagle urged Etana to mount up higher still, to mount to the realms of Ishtar, Princess among the gods.

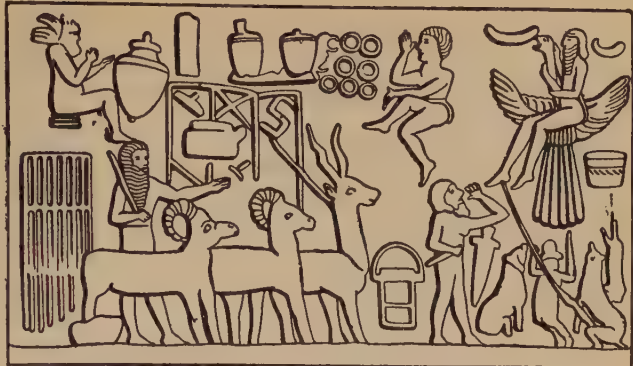
Once more for three double hours they took their flight onward and upward; the sea seemed a little courtyard, the earth a garden-bed.

Then Etana begged the eagle to cease his daring flight.

But, alas, they had flown too high; already they had flown too high. Ishtar, the terrible, spied them, saw them mounting the heavens, the dwelling place of the gods. Like lightning, she hurled them to earth; she flung them down whence they came.

The eagle was stripped of his feathers, and Etana was sent in disgrace to the gloom of the Underworld.

Gil'ga-mesh knew of their fate; yet did this third hero, Gilgamesh, dare to search heaven's secrets and seek eternal life.



Etana, at the right, mounts to heaven clinging with one arm to the neck of the eagle. The moon is just above him. Below, two barking dogs, a man with something like an umbrella, a goat herd and even his three goats, all look up in amazement at Etana's flight. Over the goatherd a potter makes jars and at the right of the jars a squatting baker makes round loaves.



The wild man, Eabani, half-bull, half-beast, is led by the woman to see that he is more than a beast, that he is like to a god. She leads him away from the beasts, out of the jungle to the city, the next step in civilization.

The Story of the Strong Man, Gilgamesh*

In walled E'rech, the ancient, men wept and women sighed; for one laid siege to the city,—Gil'ga-mesh, the Kassite, irresistible in power, like to a mountain-bull, surpassing men in strength. And Gilgamesh took the city; he triumphed over the warriors. He snatched the sons from their fathers, the virgins from their mothers.

Then did the people of Erech cry to the goddess Ar'u-ru, that she might create a man to stand against this Gilgamesh.

Aru-ru washed her hands; she took a piece of clay; she threw the clay on the ground and lo, she created Ea-ba'ni.

A wild man was Eabani; his body was covered with hair; among beasts of the forest he dwelt; he ate herbs with the gazelles; he drank from a trough with the cattle; he sported with the creatures of the waters.

Now Gilgamesh sent a hunter to snare the savage wild-man; but the hunter could not catch him. So Gilgamesh bade the hunter take the beautiful woman Ukh'a-tu to charm the dreaded Eabani.

And Eabani loved the woman; and the woman said to Eabani: "Lofty art thou, Eabani, like to a god. Why dost thou dwell with the beasts? Come with me to walled Erech."

*The epic of Gilgamesh is the finest piece of Babylonian literature remaining to us today. Gilgamesh was a real Kassite leader whose deeds were so enlarged and interwoven with myth as to lose all semblance of history. The story was found on 12 separate clay tablets. It spread from Babylon to all lands, influencing the Greek story of the strong man Hercules and the Bible stories of Samson and of the Flood.

Eabani left the gazelles; Eabani took leave of the oxen; Eabani clave to the woman. The woman became his companion; she led him out of the jungle back to the city of Erech; they put on festival garments with them who kept holiday.

But soon there came against Erech, out of the mountains of Elam, Khum-ba'ba, the terrible one, horribly threatening Erech. Before him men bowed in terror as before the rage of the storm-wind.

Then Gilgamesh said to Eabani: "Come and join friendship with me. On a great couch I will place thee. Rulers of the earth shall kiss thy feet, if thou wilt go with me to fight against this Khumbaba."

Eabani swore friendship to Gilgamesh. Together they travelled the road. Together they saw before them a grove of wonderful grandeur, in the midst of which a cedar tree gave shade and diffused sweet odor.

There stood Khumbaba's fortress. The comrades fell on the tyrant and Gilgamesh battled and slew him.

Gilgamesh slew Khumbaba; and, rising up as a victor, he took off his blood-stained garments; he robed himself in pure white; he placed a crown on his head.

Thus did great Ishtar behold him. Ishtar, Queen of the gods, mistress of destruction, she who unchains the



Ishtar the goddess, offers the hero Gilgamesh a chariot of lapis-lazuli and gold if he will become her husband.

terrors of war, she looked on the victor and loved him.

And Ishtar said unto Gilgamesh: "Be thou my husband; I will give thee a chariot of lapis-lazuli and gold, with wheels of gold and horns of sapphire. Thou shalt dwell in a sweet-smelling house of cedar. Kings, lords, and princes shall bring thee tribute!"

But Gilgamesh knew well the furious cruelty of Ishtar and how she had once slain Tammuz and plucked the beautiful feathers of the bright al-lal'lu bird. So he refused to wed her.

Then Ishtar flew in a rage and mounted up to Anu, to Anu, lord of the heavens. She uttered loud complaints against the hero, Gilgamesh.

To comfort the goddess Ishtar, Anu created a bull; Anu made Alu, the strong one; Anu sent forth the bull, snorting with rage of destruction, that he might destroy the hero.

But Gilgamesh and Eabani went forth against the monster. Eabani seized its tail; Gilgamesh lifted his spear; he pierced the great beast to its heart. Loud rose rejoicings in Erech.

Violent as destruction, Ishtar climbed to the wall, the outer wall of walled Erech, and she hurled forth hideous curses against the hero, Gilgamesh. But Eabani flung full in her face the carcass of the dead bull.

"I will do to thee," he shouted, "as I have done to this bull!"



Gilgamesh fights the bull, aided by his friend Eabani. A fine old Babylonian seal of the time of Sargon I.

Then Ishtar, in terrible silence, caused Eabani to die; and she sent disease upon Gilgamesh, till all his strength was gone and he, too, was like to die. Sadly he mourned for Eabani, mourned for the loss of his comrade. Sadly he wandered with slow-dragging feet, suffering and seeking healing,

longing to learn how mortal man might make himself immortal.

At length the hero be-thought him of the one and only mortal who had ever escaped from death, Ut-na-pish-tim, the distant one, who lived far off and far off, at the Meeting-Place-of-the-Streams. The road there was full of dangers. The road there was full of terrors.

Gilgamesh traveled the road, traveled through dangers and terrors. He came to a glen at nightfall. Lions he saw and was frightened. He raised his head in the dark and prayed unto Sin, the moon-god. He fought with and strangled a lion.

Then passed he out of the glen and came to the mountain, Nash'u. From sunrise to sunset the mountain reached and, within, it went down unto Ar'a-lu, the dust-covered cave of the dead. Scorpion-men guarded its gate, of terror-inspiring aspect, whose appearance was deadly.

With awful words they described the dangers of that dread district to which Gilgamesh sought an entrance; yet Gilgamesh persisted; the Scorpion-men opened the gate; the hero entered the mountain.

For one double hour Gilgamesh groped his way in dense darkness; for two double hours Gilgamesh groped his way in dense darkness; but after twelve double hours he beheld before him a tree, a tree of splendid appearance, whose fruit was precious stones.

Then came he to the sea, the waters whereof surround



Gilgamesh and the lion. A masterpiece of Sumerian art.



Gilgamesh beseeches the maiden Sabitum to let him pass over the sea in his search for the secret of eternal life.

the earth and flow under it, the sea on the banks of which the maiden Sab'i-tum dwells in her palace and on her throne.

Beholding the hero coming, the maiden locked her gates.

"Thou shalt not pass through," she said. "Thou shalt not pass over this sea."

Then Gilgamesh pleaded with Sabitum; he told of Eabani's death and how he came seeking the secret which should save him forever from dying. The maiden only replied:

"No one hath crossed this ocean. Difficult is the passage. Impassable are the Waters of Death that are guarded by a bolt. There is but one chance of thy crossing. Seek out Ar'di E'a, ferryman of Ut-na-pish'tim. If he will take thee across, all is well; if not, then thy hope must die."

So Gilgamesh sought Ardi Ea. The ferryman heard his plea and promised to take him the journey.

A huge pole did Gilgamesh cut, a stout pole to serve as a rudder. They two entered into the vessel.

The ship tossed to and fro; for a month and fifteen days the ship tossed about in the waters.

Then came they unto swift rapids, wild, savage, dark, foaming waters, the dangerous Waters of Death.

"Hold fast," Ardi Ea shouted. "Hold thou fast to the rudder!"

Strong was the powerful current, strong to bear them away; but Gilgamesh clung to the rudder.



Utnapishtim astonished on the shore, perceives Gilgamesh and Ardi Ea crossing the dangerous Waters of Death.

They passed through the Waters of Death; they passed the dark waters in safety; and there on the shore they beheld him, Ut-na-pish'tim himself, astonished to see a mortal man approaching across those wild rapids.

From the vessel the hero addressed him, recounting the death of Eabani, and begging to know by what means he himself might escape from the fate of dying.

"No mortal man may escape from death," Utnapishtim made answer.

"Then how is it thou hast escaped?" Gilgamesh flung back the question.

"Come hither and I will tell thee," Utnapishtim replied; and as Gilgamesh sought the shore and seated himself on the bank, Utnapishtim told Gilgamesh the *Story of the Flood*.

Thus spake the great Ut-na-pish'tim:

"The city of Shu'rip-pak did evil; the gods said: 'Let us destroy it.'

Bel, the warrior, Ni'nib, dread bearer of destruction, Anu, Lord of the Heavens, and Ea, Father of Waters, agreed to destroy the city by means of a terrible rain storm.

"Yet the heart of Ea yearned toward mankind. He could not forbear a warning; and to me he appeared in a dream, saying: 'The Lord of the Whirlstorm will cause destruction to rain upon thee in the evening. Therefore build thee a ship. Make the house thereof 120 cubits wide and

as many cubits high. Six stories, one above another, shalt thou build. Then take thy family into the ship and take, likewise, every kind of living beast."

"So I did as Ea commanded. I built a flat bottomed skiff. I built it with upturned edges. On it I placed a house, a dwelling place of six stories. I caused to enter the ship my family, and my household, with all kinds of living beasts.

Then I looked at the sky; I was terrified, and I, too, entered the vessel. Behind me, I closed the door.

"In the sky dark clouds appeared, within which the Lord of the Whirlstorm caused his thunder to roll.

Over mountain and land the destroyers passed; Dib'ba-ra, lord of pestilence, let loose the forces of mischief; Ninib, the terrible one, advanced in a fury of hate.

The An-nu-na'ki, spirits, lords of the dreaded lightning, raised aloft their torches; their sheen illumined the sky.

As Ram'man's whirlwind swept by, all light was changed to darkness. Terror fell upon gods and men. Brother cared not for brother; each man cared but for himself. The gods ran to seek a refuge in the midst of the highest heavens. Like dogs, they cowered in the sky.

Having let loose the lords of destruction, the gods could not now control them. They had meant to destroy only Shur'ip-pak. Behold, they destroyed the whole earth!

"Ishtar, the earth-mother, groaned; and gods and spirits wept with her. They sat overwhelmed with grief.

For six days and nights the hurricane waged war like the noise of an host; but when the seventh day dawned, rain ceased, and the sea became calm.

Bitterly weeping, I looked from the ship. All mankind was returned to clay. In every direction round about, I could see nothing save water.

Then the ship approached Mt. Ni'sir and clung to the peak of the mount. For six days the vessel hung there;



but when the seventh day dawned, I sent forth a dove to see if the waters had somewhat abated.

The dove flew round about but, finding no resting place, returned again to the ship.

Then I sent forth a swallow. The swallow flew round about, but finding no resting place, returned again to the ship.

Then I sent forth a raven. The raven flew off and found mud in which it cautiously waded. It came no more to the ship.

"So was I satisfied that the waters at last had subsided. I left the ship; I offered up sacrifice; on the top of the mountain I sacrificed to the gods. In seven bowls I placed calamus, cedar-wood and incense. The gods inhaled the odor. The gods inhaled the sweet odor; like flies they gathered together

around the sacrifice. Ishtar swore by her necklace never to forget that day nor to let the floods loose again. Bel alone was enraged; all mankind he desired to destroy; he was angry at my escape. Then said Ea to Bel: 'Punish the sinner for his sins. Punish the evil-doer for his evil deeds, but do not root out all men. Show thy mercy to some.'

"At his words Bel repented. Bel entered into the ship; he took me by the hand; he caused my wife to kneel by my side; he stepped between us to bless us; he said: 'Hitherto Utnapishtim has been mortal, but now shall he and his wife be immortal like to the gods.'

"So the gods took me and placed me to dwell at the Meeting-Place-of-the-Streams. So I became immortal; but this gift of eternal life is for no other mortal man. Thee I can heal of disease, but unless thou canst find the plant called 'Restoration-of-Old-Age-to-Youth,' thou canst not escape from dying."

There fell a deep sleep on Gilgamesh. The wife of Utnapishtim brewed a magic drink and gave it to the sleeping hero. Refreshed, he awoke from his slumber and Ardi Ea bore him off to bathe in the fountain of life. Therein he disported his limbs and he came forth healed of his sickness.

In good health and strength again, he set forth to find that precious plant, "Restoration-of-Old-Age-to-Youth."

He came at last to a fountain. He saw the flower at the bottom gleaming amid the pure water. He stretched forth his hand; he seized it; he had it fast in his grasp. He went to pull it forth, when lo, a serpent rose up and snatched the plant from his fingers. Eternal life was lost. It was lost to him now forever.

Gilgamesh sat down and wept. He poured out his woe to the ferryman; but there was naught to do now. He must return to Erech and live the life of a mortal.

In safety he came to Erech. A hero he lived till he died.

XII

The Assyrian Empire

Kassites, Mitannians, and Hittites in Asia Minor

(1600 B.C. TO 1100 B.C.)

When Hammurabi died, the power of Babylon soon passed; for Sam'su-i-lu'na, the great king's son, was by no means as strong as his father. Reports of the bountiful golden crops, and of the ease and prosperity enjoyed in the Plain of Shinar, were carried up into the rugged hills where dwelt the fierce Kassite horse breeders. Tempted by these reports, the bold mountaineers came down to make raids on the valley.



A Kassite mountaineer in short tunic and turban. From a Kassite seal.

Like swift birds of prey they descended, ravaging fields and villages, seizing grain, flocks, and herds, and stealing the treasures of the temples. And woe to the caravans from the east which must pass through the narrow defiles of the Kassite mountain-land. The savage, pale-faced mountaineers robbed and pillaged and murdered.

At last they overran and conquered all Babylonia; and their rule put an end to the progress of Semite-Sumerian days; for the only gift to civilization made by these mountaineers was spreading the use of the horse.

Assyria broke away and gained her independence; and henceforth for ten long centuries Babylonia counted little in the history of the world.

To the north of the Plain of Shinar in the great bend of the Upper-Euphrates, dwelt the prosperous, white-skinned Mi-tan'ni, lords of much fertile grain-land, intelligent, active folk, who had built up one of the strongest kingdoms in the



Teshub, the Hittite weather-god, bearing the forked lightning. Note his tall peaked hat, his pigtail and characteristic Hittite boots with upturned toes (see pages 228ff; 337; 344ff). Next, Teshub stands on a bull whose bellow is the thunder. A priest-king pours a libation and a boy brings a goat for an offering. Modern excavations at Car'chemish and the more ancient Hittite capital, Boghaz Keui, are revealing many interesting facts about the Hittites.

land. To the west of Mitanni were the Hit'tites, that curious mixture of races, who made their weapons of iron and wore pigtails like the Chinese.

Thus, in the year 1600 B.C., there were in the Land of Two Rivers, the two small kingdoms of Assyria and Babylonia, with endless unconquered highland-tribes in the mountains to the east, and threatening them to the northward, the Hittites of the iron mines and the Mitanni of the plains.

Into this welter of hostile tribes came Egypt in her days of



Little Hittite children playing knuckle bones and whip-top. Nearby a nurse carries a baby and leads the children's pet animal whose name is carved above its head. Reliefs from the later Hittite capital Car'che-mish.



Attendants of the Mi-tan'ni-an Princess, Tadukhipa, wife of Am-en-ho'tep IV, in the royal harem at El Amarna. These white skinned Mitannian maidens wear their hair divided into separate tresses curled at the end, a custom very different from Egyptian wigs. At the left a woman teaches two girls to play a duet on a lyre and a lute. Next another woman plays for the dance of two Mitannian girls who wear the flounced Asiatic robe. See page 197.

power. Up through Canaan and Syria marched the sturdy old Thut'mose I, and his grandson Thutmose III, who conquered the Mitanni and took tribute even of Assyria.

While Egypt held control, there was an end of fighting. Richly laden caravans went safely from Memphis to Babylon, and merchants from many different lands camped peacefully side by side beneath the desert stars.

The Pharaohs took wives from Asia; Thutmose IV, Amenhotep III, and Amenhotep IV all married Mitannian princesses; friendship arose between nations; international laws began.

Then came Ram'ses II and broke the Hittite power, so that, in the later days, when cruel strife and disunion weakened the hands of Egypt, Assyria had no rival left in all the vast stretch of Asia.

The little state on the Tigris was free at last to expand. True, she was as yet nothing; she owned some eighty square miles of unirrigated plains and barren rocky hills; but she was a nation of warriors, pitiless and cruel; her kings had a mighty ambition and for generations they fought to make their little kingdom the greatest power in the world.

Tiglath Pileser I, and the Rise of Assyria

(1100 B.C. TO 1070 B.C.)

No more was Egypt the Queen of the world; the Hittite Empire had split up into numberless petty kingdoms; the white-skinned Mitanni were gone; Sea peoples from the Ae-ge'an Isles had settled the coast of Phi-lis'ti-a; Hebrews were seizing Ca'naan; wandering Ar'a-mae'an, another Semitic tribe from the vast Arabian Desert, strong, intelligent men, were swarming into Syria. In the mountains of Ar-me'-ni-a and Persia dwelt a hopeless confusion of native tribes, seething in constant unrest, but with no sort of organization.

Such was the world when Tig'lath Pi-le'ser I came to the throne of Assyria and set forth, bent on conquest, eleven hundred years before Christ.

The bodies of his enemies, like the storm-god, he hurled to the earth. Their blood in the ravines and on the heights of the mountains he made to flow down. Their heads he cut off; by the side of their cities, like grain heaps, he piled them up.

By difficult trails and steep passes which no former king had passed through, he crossed sixteen mighty mountains. In smooth and open country he marched with his chariots; in the wild and tangled uplands he opened a way with axes.

Crossing the Euphrates, he fell upon twenty-three allied kings, whom he conquered and forced to pay tribute.

Then, turning about to the southward, he defeated the King of Babylon; he burned his splendid palaces; he seized his land and cities.

At length, to crown his deeds, Tiglath Pileser swept through Syria to the sea, the first of Assyrian monarchs to look on the Med-i-ter-ra'nean, the Sea of the Setting Sun.

Men of Ar'vad, an island city, gave him a ride in their ships and helped him to kill a great whale, the spouting "horse of the sea." Byb'lus and Si'don, two rich Phoenician



An Assyrian camp. The circular stone outer wall with its battlements is divided by two streets at right angles. Within men are preparing food. At the entrance of the royal pavilion an official receives a group of bound captives driven by a soldier with a mace. Before the pavilion horses are being fed and groomed, and in the upper right corner two clowns in lion-skins dance to the music of a guitar. From the palace of Ashur-nasir-apal.

cities, hastened to send him tribute, as did the Great King of the Hittites.

Even Nes-u-ba-neb'ded, King of Lower Egypt, sent him a crocodile, in weak reversal of that proud day when a terrified King of Assyria had humbly sent his gifts to Thutmose the Great, of Egypt.

But while Tiglath Pileser disported himself hunting whales in the sea, swarms of Aramaeans, poured across the Euphrates and threatened to cut off the pass by which he must return home. Henceforth, these Aramaeans became his foremost foes. Month after month and year after year he turned this way and that to attack them, even in glaring midsummer when the dry and barren steppes burned and glowed with heat as from the fires of a furnace.

Tiglath Pileser, the burning flame, the terrible one, the storm of battle, was the first Assyrian King to organize conquered princes into a sort of Empire, to overwhelm many lands with the splendor of his majesty, and to call himself: "King of all princes, lord of lords, mighty one, King of the four quarters of the earth, King of the Universe."



Tiglath Pileser I forces his way to the Mediterranean, and Egypt, once so mighty, bows before the rising power of Assyria. Nesubenebedd, King of Lower Egypt, sends a crocodile to Tiglath Pileser. For the weakened power of Egypt in Syria at this time see *The Misfortunes of Wenamon*, page 237. See also the map, page 310.

The glories of his reign, however, vanished with Tiglath Pileser. Under twelve weak successors, Assyria shrank up again and lost her neighboring possessions.

The Aramaeans advanced. In Syria they had already built large and splendid cities with handsome, well-furnished palaces. Their merchants, with long caravans, were now traveling everywhere, controlling the trade by land, just as the great Phoenician cities, after the downfall of Egypt, were controlling the trade by sea.

These Aramaeam merchants gave bills and receipts which

were written on paper with ink, and so displaced the earlier cuneiform tablet receipts given by traders from Babylon.

Moreover, through these business documents they spread from Persia to India and west to the Mediterranean, the Ar-a-ma'ic alphabet which they had borrowed from the Phoenicians. Their language, called Ar-a-ma'ic, was speedily becoming the general language of trade, and they were already exercising that deep influence on civilization which was to continue for ages. So far were they penetrating into Mes'o-po-ta'mi-a that they constantly rivaled Assyria.

Ashur-nazir-apal and his Deeds of Terror

(885 B.C. TO 860 B.C.)

It was not till two hundred years after Tiglath Pileser I, that there came to the throne in Assyria a man determined to face these swarms of Aramaeans, A'shur-na'zir-apal'II, a king as cruel and warlike as Tiglath Pileser I, and one who aimed to domineer over all the surrounding tribes, thinking to terrify them by the frightfulness of his deeds.

He set out on his conquests accompanied by his army which consisted of slingers and bowmen, chariots and men on horseback, with the dreaded Assyrian invention, the infernal battering ram.



Sculptured relief of Ashur-nazir-apal, showing the king wearing the royal cap and grasping the staff of royalty. His fringed garment is covered with elaborate embroidery. This relief is in the British Museum.



Assyrians on horseback slaughter Aramaean foes while a bird of prey lingers above to devour the dead. One fallen Aramaean has already lost his head and a horseman just passing him appears to have attached the head to his horse's chest. These Semitic Aramaeans, distant cousins of the Hebrews, were settling many scattered kingdoms in Syria and becoming Assyria's most powerful foes. Some, as Egyptian wall-paintings show, had shock-heads of bushy red hair. Others had black hair and round pointed beards. Their warriors wear simple short tunics and a fillet around the head. (From the palace of Ashur-nazir-apal.)

In the hill-country to the east, he penetrated steep mountains which rose like the point of a dagger. Strongholds on breathless heights, like the nest of the vulture, he conquered. Wherever a fortress hung in the sky like to a cloud from heaven, his warriors flew like birds and conquered the nest on the rocks.

And from the difficult hill-country, the King turned back to the plains, to punish Aramaean rebels on the beautiful strip of green meadow-land along the river Habur. The miserable chief of the rebels he calmly ordered flayed.



Ashur-nazir-apal returns home in triumph while his god Ashur hovers above. (Cast in Metropolitan Museum, N.Y.)

"I erected a pillar opposite his city gate," the young King said, with cool delight in reciting the list of his tortures. "All the chiefs who had revolted, I flayed. With their skins I covered the pillar; some in the midst I walled up."

So Ashur-nazir-apal went his way of destruction, leaving behind him a trail of hands and noses and ears cut off, eyes put out, and pyramids of living piled beside heaps of severed heads.

One rebellious prince, named Sha'da-du, hard-pressed by the Assyrians, plunged into the river Euphrates to escape this terrible foe. Not waiting to take off his cloak, he seized a goat-skin to float on, and madly threw himself into the stream, puffing away at the opening to blow up the skin as he swam. Behind him came his son and a wounded warrior, swimming.

From the towers of a town on the shore, two women and an anxious old man watched the escape of the fugitives, while Assyrian archers shot at them from among the palms and olive-trees along the river bluffs. In spite of their foes however, Shadadu and his son escaped to the further bank.



The rebellious prince, Shadadu and his son escape across the Euphrates on inflated skins. They have leapt into the water in such mad haste that they blow up the skins as they float. Foes shoot at them from the shore.

At length in the year 877 B.C., Ashur-nazir-apal himself, crossed the river Euphrates, sitting upright and stern in his chariot, which was borne along on a raft afloat on inflated skins. Syria was in tumult at news of the approach of this terrible Assyrian. Hittite states and Phoenician cities hastened to send him tribute.

Like the mighty Tiglath Pileser I, he pushed through to the Mediterranean, and collected a curious menagerie offered to him in tribute,—fifty powerful lions from the mountains; fifty cubs for cages in Assyrian palaces; a great and little dolphin; wild bulls, elephants, partridges, asses, gazelles, and panthers.

With all his wars, however, the amount of land really gained by Ashur-nazir-apal was most surprisingly small. The important thing that he did was to stem the fast advancing tide of Aramaean settlement, so these strong and intelligent Semites crowded no nearer Assyria.

In the last days of his reign, Assyria was at peace; Assyrian artists did great work and for the first time their bas-reliefs recorded the doings of history, showing Shadadu in his flight or Ashur-nazir-apal himself beneath his great state umbrella, beginning the siege of a city.

Shalmaneser III, and His Successors

(860 B.C. TO 722 B.C.)

With the death of Ashur-nazir-apal, his son, Shal-ma-ne'-ser III, came to the throne of Assyria.

The new king was no less fond of frightfulness than his father; and no less anxious to tyrannize over surrounding nations.

"Strong hero," he called himself; "who in the four quarters of the world gives no pardon; who conquers rebellion; who is covered with splendor."

Nevertheless, in spite of all these powerful titles, Shalma-

neser could not escape a certain weakness of temper. He posed in splendid robes before admiring throngs, but he was not a stern, overbearing force like Ashur-nazir-apal.

In his days, Babylon was too strong to be attacked as yet, the Aramaean advance was checked, and the medley of Median tribes in the difficult hills to the east were too unorganized to threaten any danger. So Shalmaneser cast greedy eyes on the far off cities of Syria,—they offered such wealth of booty at such a very small cost, they had so little unity, they constantly fought each other, and Egypt was too weak to give them any aid.

The brief and glorious Hebrew kingdom of the days of David and Solomon had broken up into the two petty nations known as Judah and Israel; and north of them in Syria was the Aramaean kingdom of Sa'mal, the Hittite kingdom of Ha'math, and many other little kingdoms, far too numerous to name.

But, unfortunately for Shalmaneser, a powerful enemy had grown up in the northern hills of Armenia. This country, called U-rar'tu by the Assyrians, was the Ar'a-rat



Two ambassadors from the king of Armenia are shown how the Assyrians torture their enemies, striking them over the head with a mace or flaying them. The Armenians, also known as Haldians, are the two figures at the left wearing elaborate turbans. From a relief in the British Museum.



Men impaled on stakes and pillars of heads before an Armenian city. Little Haldians fight with Assyrians; others in crested helmets and shoes, are driven off as prisoners. Separate figures from the gates of Shalmaneser.

of the Bible; its people were the stout, little Hal'di-ans, and their threat in the north was so powerful that Shalmaneser had to deal with them before he dared go into Syria.

Over hills which reached to heaven, he hewed a way for his chariots and reached the border of Haldia at the fortress of Su-ga'ni-a, which stood perched high on a rock. The little



Assyrian chariots and horses are led with great difficulty over the high rocky hills of Armenia which are represented as always in Assyrian sculpture, by pyramids of round stones. Below, Assyrian archers, clad in mail and each protected by a shield-bearer, storm the city of Sugania which has already burst into flames. The beautiful bands of hammered bronze from which these pictures were taken covered wooden gates 20 feet high, which stood at the entrance of the palace of Shalmaneser. The rosettes of beaded circles surround each nail head. (British Museum.)



Shalmaneser celebrates his victory on the shores of Lake Van. In the center of the picture, an image of the king has been carved on the rock of a hill side. Nearby one man throws the leg and another the head of a sacrificed ox into the lake. Monsters of the deep devour the sacrifice. Before the King's image are two royal standards, a table for offerings, a tall incense burner and a libation jar on an ox-footed support. The King pours out a libation.

Haldians, naked, yet wearing crested helmets, made desperate resistance; but their fortress fell, their houses were burned, men were impaled on stakes, severed heads were hung at the gates, and the smoke and flames of fourteen villages, fired by the Assyrians, leapt fiercely into the sky.

Without meeting further resistance, Shalmaneser pressed on to Lake Van, where he celebrated his victory beneath the lofty mountains that range the curving shore. Marching on foot in triumphal procession, preceded by the royal standards and followed by high officials and musicians playing their harps, he advanced to the shore of the lake and offered bulls and rams in sacrifice to the gods.

Yet the damage Shalmaneser had done on this swift raid to the northward, affected only one small part of his plucky rival Haldia. A-ra-me', the King of the land, had not been engaged in the struggle. The next spring, as soon as the snow had melted in the high-lying mountain passes, Shalmaneser set forth again. Through wild trails and pathless uplands, he reached the source of the Tigris, where amid savage scenery and the wildest of savage tribes, the full-grown river emerged from a cave, to flow through the depths of a rocky gorge on its way to the distant plains. From here Shalmaneser pressed on to Armenia's capital city.



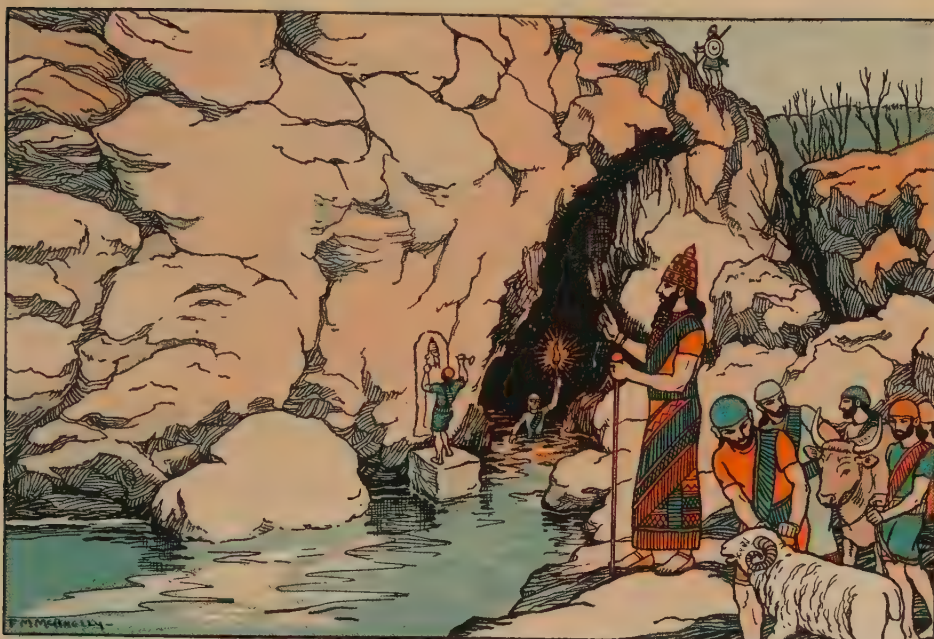
Again the little Haldians, armed with swords and javelins, and now wearing short skirts and shoes, put up a plucky resistance, even seizing the bridles of the horses in a vain attempt to stay the Assyrian advance.

The mounted archers, however, routed the little Haldians. The Assyrian footmen stabbed them or hacked off their legs as they lay on the ground. Fighting in couples as they always did, the Assyrians entered the gates and fired the unfortunate city, while Ar-a-me', the King of the Haldians, hurrying through the mountains, found himself too late. His forces, in confusion, were driven back into the hills.

Over mountains so high that attendants must needs lead the chariots, the Assyrians then returned to the Cave-of-the-



Shalmaneser at the source of the Tigris. A bull and a ram are led forward for sacrifice before the image of Shalmaneser. A sculptor standing on a block in midstream completes the carving of the image on the rock at the entrance to the grotto. The underground course of the river is shown by means of rectangular openings through which trees protrude and men are seen wading waist-deep and carrying torches. At the right a sentry stands on the hill.



Shalmaneser at the source of the Tigris. Figures from lower picture page 302. Background from a photograph.

River, the source of the sacred Tigris. There the King had his effigy carved on the rock and held a triumphal procession, while soldiers waded knee deep in the dark and icy waters, holding torches aloft to lighten the gloom of the cave.

In spite of this show of power, however, Shalmaneser had not in reality made much impression on Haldia. A new king, Sar-du'rish, replaced A-ra-me' in Armenia, and straightway styled himself King of the World, thus directly flinging a challenge into the teeth of Shalmaneser.

Henceforth, Shalmaneser sent his stout Tartan, Dai'an Ashur, to batter his head in vain against these stubborn warriors while he turned to easier foes, destroying crops and orchards on the pleasant green plains of Babylon, and finally forcing Babylon to pay allegiance to him, thus beginning that union of Babylon and Assyria which was to continue with few interruptions, for all the rest of their history.



The Assyrians attack Por'ga, a city belonging to the Hittite state of Hamath and they use a particularly interesting battering ram shaped like a sow with staring eyes, projecting snout and heavy necklace. All the pictures on page 304 are from the bronze gates of Shalmaneser. For the cities mentioned below see the map page 310.

Having settled matters with Babylon and left Haldia to his Tartan, Shalmaneser now thought the time ripe for stretching out greedy fingers and snatching the spoils of Syria. Crossing the Euphrates, he began the systematic attempt to conquer the nearest towns.

North Syria was now half Hittite and half Aramaean. Gurgum and Hamath were Hittite states; Samal and Damascus were Aramaean. From the oasis of Damascus, for centuries a caravan mart of very great importance, Ben' Ha'dad had made an empire.

In 854 B.C., Shalmaneser advanced, looting frontier cities in Hamath, burning the royal palaces, and marching through orchards of dusky figs along the river Orontes.



Hittite men and women captives and Shalmaneser seated in state. These Hittites wear a short pointed beard instead of the long square beard of the Assyrians. They have pointed shoes instead of the Assyrian sandal; their straight robe is simply fringed in contrast to the heavily fringed Assyrian jacket with diagonal opening at the front.



Real Arabs from the desert such as those who furnished a camel-contingent at the battle of Kar'kar, Aramaeans, Hebrews and all other Semitic tribes came originally from the desert, settled in cities and developed an individual civilization; but the real Arab remained a wanderer and a dweller in tents. (From an Assyrian relief.)

He met no open resistance till he came to the fortress of Kar'kar, but there he was faced at last by a powerful confederacy of tribes headed by Had'ad-e'zer, now the King of Damascus, by Ir-hu-le'ni of Hamath, and Ahab the King of Israel. With them were thousands of chariots, tens-of-thousands of footmen, and even a camel contingent contributed by true Arabs, the wanderers of the desert.

This confederacy gave battle to Shalmaneser, and the mighty King of Assyria found himself soundly whipped, so that, though he boasted a victory on all his future monuments, he had to retreat back home and dared not for many years come westward again into Syria.

Not until twelve years had passed, did he actually come again to raid the lands west of Euphrates.

Of the constantly quarreling kings who kept Syria all



Captives and spoils from Karkar as Shalmaneser boasted of them on his famous bronze gates, a boast ridiculously contradicted by the fact that he dared not for twelve years go again against Syria. The women of this Hittite-Syrian city, like those in the picture opposite, have long hair and are bare-legged with skirts cut up high in front.



From Tyre on its rocky island off the Syrian coast, the tribute of rich Phoenician cities destined for Shalmaneser, is carried to the mainland in boats with prows and sterns shaped like camel's heads. For Jehu's tribute see page 444.

split up, Haz'a-el of Damascus had now become the most powerful. Shalmaneser dared not attack him. He had to content himself with raiding the country around and marching down into Israel with a blustering show of power.

There Je'hu, an army captain, had wiped out all A'hab's line and made himself King in their stead, and he thought to strengthen his claim to the throne by allying himself with Assyria, so he hastened to kiss the ground before the King of Kings while a group of his subjects brought tribute.

Thereafter Shalmaneser went home having accomplished nothing. In spite of his boasts, the world now knew that Assyria would not rule Syria in the days of Shalmaneser.



Phoenician merchant princes adore Shalmaneser. These princes wear turbans bound by long ribbons. They have clinging, double robes and shoes with upturned toes. Their beards are pointed, not square like the Assyrians.

Semiramis, the First Great Queen of Assyria

Shalmaneser's son, Sham'shi-A'dad, ruled only a short time in Asshur, leaving the throne to his infant son, while his wife, the great Queen Sam'-mu-ra'mat, called Se-mir'amis by the Greeks, acted as Queen Regent during the youth of the King.

Semiramis was the only great woman who ever ruled in Assyria and she ruled with force and vigor, ever extending her borders toward the Me'di-an hordes in the hills.

So unusual was it for a woman to rule in Asshur, that legends of this great Queen endure to this very day.

After Semiramis, weak successors sat on the throne in Nineveh, often bowing the neck to Babylon. Assyria was in eclipse and, off to the westward in Syria, the smaller nations were left to themselves to grow in riches and power.

In Israel, Jer'o-bo'am II ruled prosperously and long and his people held their heads high, fearing neither Egypt nor Assyria. No man save the prophet A'mos, in those days, saw that Assyria was only for a short time sunk in temporary weakness and would soon come again in her frightfulness to the lands across the Euphrates.



Semiramis, according to legend, was the daughter of a goddess, brought up by doves. She won the heart of the King by her courage; he took her to be his wife, and she became the great warrior Queen of Assyria and Babylon.

Tiglath Pileser III

(746 B.C. TO 726 B.C.)

The vision of Amos was all too true. In 746 B.C., a certain strong official, Tiglath Pileser III, usurped the throne in Asshur and having reconquered Babylon, he marched off westward to Syria, not daring to attack Assyria's bold foe, Haldia, behind her mountain ramparts in far away Armenia, but thinking to break forever the influence gained by Haldia over the Syrian kings.

A powerful coalition advanced to meet Tiglath Pileser in the hills near the upper Euphrates, but they were disgracefully routed, and the King of Haldia only escaped by a lonely flight on a mare.

Having thus left on the Armenians his never-to-be-forgotten fear, Tiglath Pileser at last crossed the river Euphrates, spreading terror everywhere. If Assyria had failed in the hills, Haldia had failed in the plains, and certain Syrian kings hastened to come and embrace the feet of that glowing flame, Tiglath Pileser. Bar Re'kub of Samal said proudly, "I ran at

the wheel of my lord, the King of Assyria, even in the midst of most mighty kings, lords of silver and lords of gold."

Almost all of northern Syria now bowed to Tiglath Pileser and acknowledged the power of his might. And whenever he conquered a people, he carried the natives away and brought in foreign tribes. Mountain-eers he made to settle in the plains. Bankers and artisans he made to work in the fields.



Tiglath Pileser III makes war. (From his palace at Nimrud.) For his campaign against Rezin see page 461.



An Aramaean queen of the time of Bar Rekub and the great Bar Rekub himself. These pictures show both the facial features and the high state of art of this intelligent Semitic tribe. Reliefs from Samal now in the Berlin Museum.

Rude wanderers from the desert he placed in the cultured cities; and from this confusion of tribes grew that mixed race of people who were the later Syrians.

In Israel all was confusion. Still recalling the ancient days of Egypt's imperial power, Israel first looked to Egypt for aid and then sent gifts to Assyria.

"Israel is like a silly dove, devoid of understanding!" thundered the prophet, Hosea; "they call unto Egypt and then go to Assyria. They make a covenant with Assyria and then send gifts to Egypt."

Nevertheless, as soon as Tiglath Pileser went home and withdrew the terror of his majesty from the nations west of Euphrates, they straightway forgot their fear and began their quarrels anew. Pe'kah, King of Israel, joined with Re'zin, King of Damascus, and went against A'haz of Judah, and Ahaz was so frightened that he sent in a panic to Tiglath Pileser, begging aid against his two foes. In vain did the



See the map of the Growth of the Assyrian Empire on page 254.

prophet I-sa'iah cry out against such a step, calling Rezin and Pekah two dying stumps of fire brands whose flame would soon burn out! Ahaz stripped gold and silver from his palace and the temple and sent it to Tiglath Pileser, saying, "I am thy servant and thy son, come and save me!"

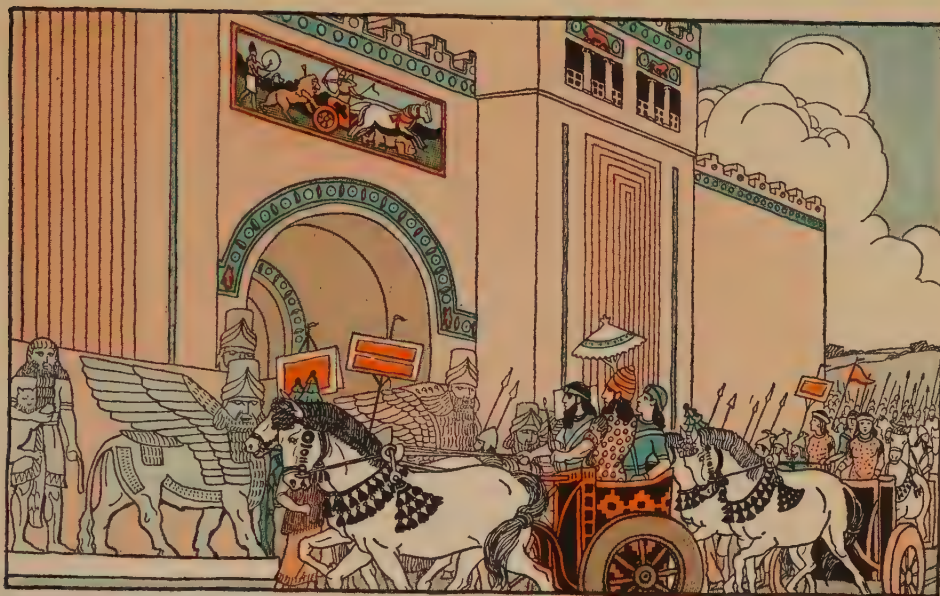
And Tiglath Pileser came. He killed the unruly Rezin, impaled his advisors on stakes, hacked down his gardens and orchards, and made all central Syria a dependency of Asshur. Pekah of Israel he deposed and he made a certain Hoshea king in Pekah's stead.

Then Ahaz of Judah, hastened to come to Damascus and kiss the Great King's feet.

Under Tiglath Pileser III, Assyria had become again a mighty nation of warriors, slaying, burning, impaling, putting out eyes, and cutting off ears, and domineering completely over the smaller states that lay west of the Euphrates.

Ten years later in 722 B.C., Ho-she'a, King of Israel, rebelled against Assyria; and Shalmaneser V came and took Samaria, crushing the land forever, carrying off the ten tribes of Israel and replacing them with the foreign tribes who were the unfriendly Samaritans with whom the Jews had no dealings in the later days of Jesus.

Shalmaneser, however, had little joy of his conquest; for while he still fought in Israel, one of his generals arose, usurped the throne in Assyria, and was hailed by his warriors as King. This general was Sar'gon II, King of the Universe, King of the four quarters of the world!



Sargon II approaches the superb entrance of his new city, Dur Shar-ruk'en, or Sargonsburg. The gates are guarded by human-headed winged bulls and decorated with gay colored tiles. The use of the arch is typically Assyrian.

The Splendors of Sargon II and Sennacherib

(722 B.C. TO 681 B.C.)

The Assyrian armies were now world-feared. Sargon, "the mighty hero, clothed with terror, who smashed all lands like earthen vessels," was soon free to devote himself to the gentler arts of peace. Near Nineveh he erected a city, Dur Sharruken, the splendid, with a hundred and fifty towers, eight gateways, and a magnificent royal palace, towering high above the walls.

Through the great central gateway, guarded by huge winged bulls and decorated above with brightly enameled bricks, Sargon often rode in joy of heart and with beaming countenance, while the city swarmed with merry-makers who bought sweet-meats and snow-cooled drinks and admired the wondrous beauties of the City of the King.

On such a crowd of merry-makers the news was one

day borne that Sargon, the Great, was dead; Sargon, the Great, was murdered! Sen-nach'er-ib, his son, was now the king in his stead.

In Palestine all was rejoicing. Sargon had been their oppressor. But Isaiah cried in Jerusalem:—"Rejoice not, O all Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a basilisk and his fruit shall be a fiery dragon!"

A fiery dragon indeed was Sennacherib, the new King. In eight long, savage campaigns, he struck his foes with lightning. Like a whirlwind, he came to the sea-coast.

Strong walled cities bowed before him. In terror, they called upon Egypt, and the King of Egypt sent to their aid bowmen, chariots, and horses, but Sennacherib scattered Egypt; he took their princes captive.

As for Hez'e-ki'ah, the Jew, who did not submit to his yoke, forty-six of his strong-walled cities, by bringing up siege engines and leveling with battering rams, Sennacherib took. Twenty thousand people, great and small, male and female, horses, mules, asses, camels, cattle, and sheep without number, he brought away and counted as spoil. Hezekiah himself, like a caged bird, he shut up in Jerusalem.

Fifty talents of gold, eight hundred talents of silver, jewels, couches of ivory, elephant hide, his daughters, his harem, his male and female musicians, Hezekiah sent to Sennacherib. To accept servitude he despatched his messengers.

Then Sennacherib turned against Babylon, to punish Mer-o'dach Bal'a-dan, rebellious Prince of the Swamps.

And, Merodach-Baladan, fearing the roar of his mighty arms and the onset of his terrible battle, gathered together the gods of his whole land, loaded them into his ships, and fled like a bird to an island, which is in the midst of the sea.

"Son of a murderer, prop of a wicked devil!" Sennacherib, in his rage, called the rebellious Chal-de'an. His brothers

he seized; he brought them forth as spoil from the marshes, the canebrakes, and swamps. His cities he burned with fire. On his ally, the King of Elam, he poured out terror and ruin.

He went against those of Elam whose abodes were set like the eagles on the heights of the mountain peaks. Like a strong ox he advanced; he went before his warriors. Gullies, mountain torrents, waterfalls, dangerous cliffs he surmounted, being borne in his carrying-chair. Where the way was too steep for his chair, he climbed along on foot. His chariot was pulled up by ropes.

Like a young gazelle, he mounted the highest peak. Wherever he found a resting place he sat down on a mountain boulder and drank cold water from the water skin.

The people of Elam he carried off; the people of Babylon he conquered together with their gods.

But when Me-ro'dach Bal'a-dan died, Shu'zu-bu, another Chaldean, from the swamp-lands by the sea-coast, made himself King of Babylon. Into the marshes he descended and made rebellion there. He gathered to him run-aways, murderers, and robbers. They rested like rats in the fen-lands.

"A weakling hero who has no knees, a slave!" Sennacherib roared. He surrounded Shuzubu's host. He pressed him to the life. Through fear and hunger, Shuzubu fled to Elam.

The King of Elam gathered his army and camp, collected his chariots and wagons, and hitched his horses and mules. An enormous vassal host he called to his side; great masses of



Sennacherib leads his army in his royal chariot beneath his state umbrella.

warriors gathered and took the road to Babylon. Like swarms of locusts in springtime, they kept coming steadily onward against the King of Assyria. With the dust of their feet covering the face of the heavens like the appearing of a storm-cloud, they drew up in battle array before an Assyrian city on the banks of the river Tigris.

Sennacherib prayed for victory over the mighty foe. Like a lion he raged. He put on his coat of mail. His helmet, emblem of victory, he placed upon his head. His great battle-chariot he mounted in the anger of his heart. His mighty bow he seized in his hands; his javelin he grasped. Against all the hosts of his enemies, he raised his voice like a storm. Like A-dad', the storm-god, he roared. Front and rear, he pressed them, surrounding the ranks of the foe!

The nobles of the King of Elam who wear the golden girdle-dagger, and whose wrists are encircled with bracelets, like fat steers with hobbled feet, he cut down and speedily slew. His prancing steeds plunged into streams of blood as



Workmen carry ropes, tools, and levers for the building of Sennacherib's palace. Behind is a hilly country with vines, pine and pomegranate trees. Below the mountain is a river and at the right a village with dwellings whose roofs are rounded or shaped like sugar-loaves. This is the only representation which has ever been discovered, showing what the homes of the common people looked like in ancient days in Assyria.



Reconstruction of the grand entrance to Sennacherib's wonderful palace at Kou-yun'jik by Fergusson based upon excavations of the site. The airy columns and soaring terraces show quite an advance in building over Sargon's heavier palace. Every inch of space on the lower part of the building was profusely decorated with bas-reliefs.

into the waters of a river. With the bodies of their warriors, he filled the plain like grass!

The King of Elam, together with the King of Babylon and princes of Chaldea, abandoned their tents and fled; they fled like young pigeons pursued!

From the Upper Sea of the Setting Sun to the Lower Sea of the Rising Sun, Sennacherib's weapons were powerful.

Sennacherib silenced his foes; and rich in the power of his victories, he turned to enlarging Nineveh, where from of old, his fathers had exercised lordship over Assyria. He laid out streets; he widened the squares; he dug a canal; he set out trees, he made bright the streets and avenues and caused them to shine like the day. Captive Chaldeans and Ara-



Round boats of the type still in use on the Tigris and Euphrates, carry building material for Sennacherib's palace. Oarsmen steer adroitly between the fishes, the crab, and the men afloat on inflated animals' skins, who are fishing, patiently waiting for a bite and carrying the fishes already caught in baskets on their backs. See page 259.

maeans whom his hands had conquered in war, he forced to carry the building basket and mould the bricks of clay. He raised a platform of stone, and thereon he built a palace of ivory, ebony and cedar, the "Palace-without-a-rival."

Lions of shining bronze exceeding glorious, mighty bull-colossi of bronze and colored enamel, cow-colossi of alabaster, clothed with exuberant strength, whose bodies shone like bright day, he set up as posts at the doors.

For the housing of battle-steeds, mules, colts, riding-camels, chariots, wagons, carts, quivers, bows and arrows, he built an armory, and he enlarged the Court of the Gate for the exercising of horses. Thither he caused to be brought the tribute of the lands, the wealth of the distant Medes, whose tribute none among the Kings, his fathers, had ever received, together with the wagons and riding chariots of the King of Elam, and the King of Babylon and Chal-de'a.

For twenty-three years Sennacherib reigned in Nineveh, but in the twenty-third year of his reign, rebellion arose against him. To gain the kingship, two royal sons plotted evil. As Sennacherib worshipped in the temple, they slew him with the sword and fled away to Armenia; and E'sarhad'don came and reigned in his father's stead.

Greater Power and Sudden Collapse

(680 B.C. TO 612 B.C.)

"I was fierce as a lion!" cried Esarhaddon; "and my liver was enraged! Like a flying sis'in-nu bird for the overthrow of mine enemies, I opened out my forces!"

And he set out to conquer Egypt, once the Queen of the World, she whom Assyrian kings had long desired to subdue to prove themselves lords of the earth. He pushed his way into the Delta, defeated Ta-har'ka, the negro king, and forced twenty-eight Delta princes to bow the knee before him.

"King of the Kings of Egypt," Esarhaddon called himself and his fame went down in history as that of the first Assyrian King to humble the once mighty Egypt.

As'sur-ba'ni-pal, Esarhaddon's son, was not like his father, a fighter. Torchlight processions, like rainbows, among the trees of his gardens, the pleasures of life at court, the collection of a great library of 22,000 clay tablets, and the lordly sport of hunting appealed to the King more than battles. In the reign of Assurbanipal, Assyria reached its height in luxury, culture, and art.

A great day was that when the King declared a royal hunt. Fierce lions, dreadful children of the mountains, were carried in wooden cages to an open space in the plain. Soldiers stood by, shield to shield, to prevent the escape of the beasts.



This and the three following illustrations are copies of reliefs from Assurbanipal's palace at Nineveh.



As'sur-ban'i-pal seized his bow and stepped into his chariot while the signal was given with a breathless thrill to open the doors of the cages and let the lions loose.

In a moment the King was surrounded; lions surrounded his chariot. He seized a fierce beast by the ears! He pierced him with his girdle dagger! He shot arrows from his terrible bow! He crushed the skull of a lion with the club that was in his hand! He shattered the might of those lions!

Over the bodies of five great beasts he brought an offering to Ishtar; he poured out wine unto Asshur, King of all the



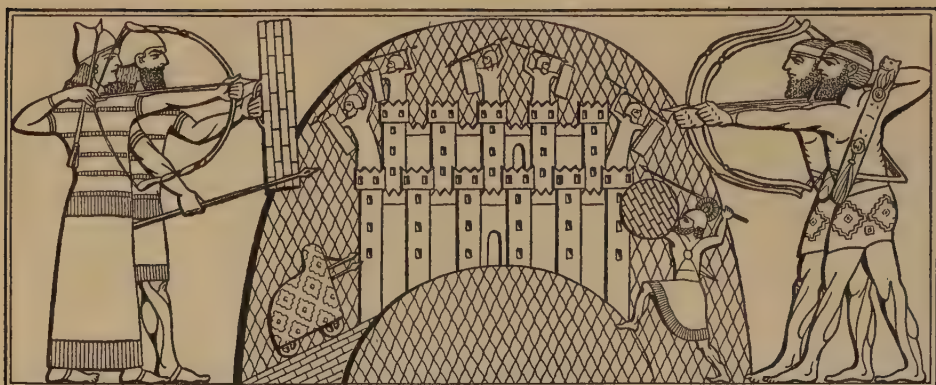


gods, and to Ishtar, lady of battles, who decreed him a life of heroes.

A banquet followed in the palace. In a sheltered, vine-covered arbor, surrounded by graceful date palms, the king reclined on a couch, with a gorgeously embroidered shawl thrown over his outstretched limbs. Before him sat his queen, upright in her throne-like chair; nearby stood attendants with fly-whisks, while servants from the royal kitchen constantly passed to and fro, bringing savory and tempting dishes, and maidens from the palace scattered blossoms about or crowned the king with flowers.

So dwelt Assurbanipal before whose valiant bow kings





Siege of a Median City. The steep slope where the battering ram stands and the rounded mounds show very mountainous country. The Elamites, Kassites and Persians lived with the Medes in these mountains south-east of Assyria.

and lions were powerless; but Assurbanipal's sons were no such mighty hunters. They seized neither kings nor lions by their ears or by their tails! Under them, Egypt broke away and became independent again. Hordes of Medes from the mountains came down and harried the land, and Chaldeans from the Sea-lands, that ever-turbulent province, came up out of their marshes, and took city after city.

Nab-o-po-las'sar, Viceroy of Chal-de'a, made himself King of Babylon and marched up the river Euphrates to join



Fighting in the Babylonian marshes, the sea-lands of the Chaldeans. The Chaldeans, some with women crouching in their boats are at the left; the Assyrians are at the right. Above, a raft filled with Chaldean prisoners is poled by an Assyrian soldier. Among reeds taller than their heads, Assyrian cavalymen advance. Here in these marshes along the coast, a restless rebellious people had long given the Assyrians and the Babylonians much trouble. Mer-o'dach Bal'a-dan, a Chaldean Prince was a constant rebel against Sargon and Sennacherib. (See pages 312, 468.) From this race came the new Chaldean Empire and the conquerors Nabopolassar and Neb'u-chad-nez'zar.



The wedding of Amytis and Nebuchadnezzar unites the Medes of the mountains and the Chaldeans of the marshlands against Assyria. For the fall of Nineveh see page 482. For Nebuchadnezzar, see pages 322 and 323.

Cy-ax'e-res, King of the Medes. Before the city of Asshur the two kings met. Good will and alliance was established between them. Neb-u-chad-nez'zar, the first born, chief son of Nabopolassar, Prince of the low-lying Marshlands, who had borne bricks on his head and carried mortar with the workmen for the building up of Babylon, was married to Am'y-tis, Princess of the Medes, a royal maid from the hills.

Together the Medes and Chaldeans went and laid siege to Nineveh. In spite of her mighty walls, her ditches flowing with water, Nineveh, the all-powerful, who had built up her empire by bloodshed, fell before the foe. She was turned into mounds and ploughlands and left but an heap in the desert. From distant ends of the earth, men cried:

"Woe to the bloody city that is all full of lies and robbery; that has multiplied her merchants above the stars of heaven! She is empty and void and waste! Her people is scattered; her captains have fled; her nobles dwell in the dust!"



A Median chief presenting a model of a city (from Botta and Flandin).



Figures in glazed tile with which Neb'-u-chad-nez'zar beautified Babylon; a lion from his Procession Street, and a dragon with body and head of a snake, forelegs of a lion and hindlegs of an eagle. This dragon was the symbol of Mar'duk, the chief god adored by Nebuchadnezzar and it adorned the Ishtar Gate of Marduk's temple in Babylon.

XIII

The Chaldean Empire in Babylon

Nebuchadnezzar, the Chaldean of the Sea-Lands.

(605-562 B.C.)



Cameo portrait of Nebuchadnezzar.

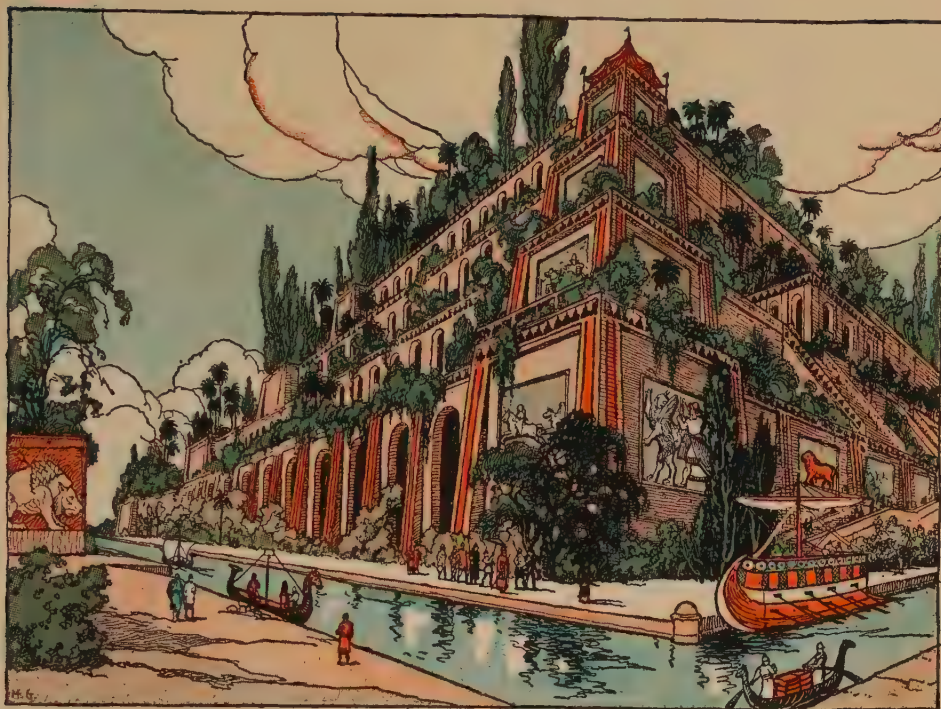
Once again Babylon lifted her head as Queen in the Land of Two Rivers. Nineveh had fallen. Loud rose rejoicings in Judah, in Syria, and the West.

But tyrants were to issue from Babylon even as they had from Nineveh. Nab-o-po-las'sar soon sent his son, the young crown-prince Nebuchadnezzar, to conquer the nations of Syria.

Steep trails and unopened paths the Warrior-Prince traversed; journeys he made without water till he came to the Upper Sea. The unruly he overthrew. He bound as captives his enemies; Je-hoi'a-kim of Judah he forced to pay yearly tribute; and at Car'che-mish by the Euphrates he smote Pharaoh Ne'cho of Egypt who has risen up like a flood overwhelming Judah and Syria.

"Pharaoh King of Egypt is but a noise," men cried; "he has passed the time appointed!"

And Nebuchadnezzar ceased not from following after Pharaoh till news arrived in his camp that Nabopolassar



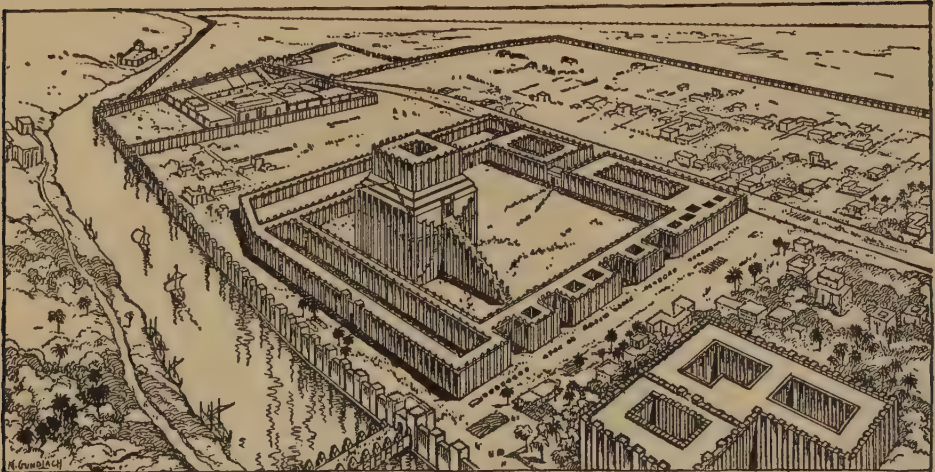
Nebuchadnezzar looks with kingly pride on the Hanging Gardens which he has built for his Median queen.

was dead and he must return to be crowned King in Babylon.

Once more he greeted Am'y-tis, his fair young Median Queen. That she might not pine for her homeland-hills in the midst of Babylon's plain, he builded gardens mountain-high, terrace piled on terrace, with flash of fountains, shade of trees, and fragrance of pomegranates.

In three years' time, however, King Ze-de-ki'ah of Judah, and other small allied kings, stirred up by the new Pharaoh, Hoph'ra, rebelled again against Babylon. Then came Nebuchadnezzar and took Jerusalem. From the Lower Sea to the Upper Sea, all Kings now owed him allegiance.

To receive the homage of the conquered, the products of mountains and seas, he looked to the welfare of Babylon. He built and restored her temples. The shrine of mighty



Babylon in the days of Nebuchadnezzar. In the foreground is the great temple of Marduk (the Tower of Babel) with other buildings in the sacred enclosure. Beyond at the bend in the river, are the Palace of Nebuchadnezzar and the Hanging Gardens. Connecting palace and temple at the right of the sacred enclosure, is the famous Procession Street. Much of Babylon has been excavated and visitors may see remains of Nebuchadnezzar's work.

Marduk whom he worshipped above all gods, he made to shine like the sun; he adorned it with glistening gold.

The great walls of Babylon, Im-gur Bel and Ni-mit'ti Bel, he completed. He stationed at the threshold of their gates strong wild bulls of bronze and terrible serpents standing upright. That the shaft of battle might not reach Imgur Bel, he built an outer wall mountain high and dug its moat toward the east. For the great lord Marduk he built a Procession Street. From the Shining Gate to the Boulevard, he paved it with brick and stone. He raised it up on a terrace. He made its roadway broad. Between Imgur Bel and the Outer wall he built himself a dwelling for the astonished gaze of the peoples. From his palace, the Brilliant Abode, Nebuchadnezzar issued his royal edicts and lordly decrees, worshipping mighty Marduk, lord of all the gods.

Babylon Is Fallen! (539 B.C.)

The sons and successors of Nebuchadnezzar ruled very weakly in Babylon; in time men sought Na-bon'i-dus, who

was no Chaldean of the Sea-lands, but of old Babylonian blood, of the proud ancient race of Su'mer. Men threw themselves at his feet. They made him rule the land.

And Na-bon'i-dus ruled well. Under him great Babylon prospered. Her crowded bazaars were rich in merchandise of gold, in carpets and woollens and linens; in cinnamon and spices; in horses and chariots and slaves. Her rich men walked the streets in long woolen robes and turbans, each carrying a walking stick with a handle carved like a flower.

Nevertheless, the new king's heart went after Sin and Sha'-mash and the ancient gods of Sumer, and he served Marduk of Babylon only with empty show. Therefore the priests of Marduk did not love Nabonidus. Moreover, the Persians, a strong, simple folk who had tended their flocks for centuries in the steep heights to the eastward, suddenly found their quarrelsome tribes united beneath the leadership of Cy'rus, their strong young king. They conquered the Medes, and came down from their hills bent on the conquest of Babylon.

Nearer and nearer drew Cyrus, his troops like the waters of a river; but Nabonidus stayed in Tema, an old man, pious and kindly, dwelling in quiet peace. He left his son, Belshaz'zar in charge of affairs in Babylon and came not up to the city even in Festival Month.

Stronghold after stronghold opened its doors to Cyrus. Belshazzar, advancing to meet him, was sent back home in flight. And then, in the seventeenth year of his reign Nabonidus came to Babylon. He came in the Festival Month and brought many strange gods with him. And the priests and lovers of Marduk rose up in anger and rage. They opened the gates to Cyrus. Without a skirmish or battle, Cyrus entered Babylon. He took Nabonidus prisoner; Belshazzar, his son, he slew.

With joy and rejoicing, Cyrus took up his residence in the royal palace in Babylon. In all Sumer and Ak'kad he per-



Persian archers of the army that conquered Babylon, wearing the beautifully draped Persian robe, which the Persians took from the Medes and which differed from Babylonian garments in the grace of its softly draped folds. A frieze of bright colored bricks from the Palace of Da-ri'us, Su'sa. See Vol. II, page 166.

mitted no unfriendly treatment; he inflicted no dishonorable servitude. The Jews and all captive peoples he permitted to return to their homes to worship their gods as they chose; for such was the custom of the Persians.

All kings dwelling in royal halls from the Upper to the Lower Sea, all kings of the West-country who dwelt in tents, now brought their taxes to Cyrus, lover of A'hu-ra Maz'da, the great god of light and Truth.

"Babylon is fallen!" men cried; "Babylon is fallen, is fallen; the great city, the mighty city, she that sat as a Queen, that dwelt upon many waters! Babylon is fallen!"

"A sword is upon the Chaldeans and on the people of Babylon, her princes and her wise-men! A sword is upon her horses, her chariots, and mingled people! Her broad walls are utterly broken! Her high gates are burned with fire! At the noise of the taking of Babylon, all the earth is moved!"

Fallen forever now were Babylon and Assyria, heirs to Sumer and Akkad. They who had taught the world how to make organized warfare, with all the gruesome horrors attendant on wars of greed, they who had given the world its first code of laws, and its first business methods, were never to rule again. Henceforth it was a Persian who bore the lordly titles, "King of the World, the Great King, King of the four quarters of the earth, King of the Universe."



Abraham and Sarah in the streets of Ur. Abraham, the black-bearded Semite, whose race came out of the desert and conquered the native Sumerians, is in sharp contrast to the Sumerian men of Ur who had their faces and heads shaved. The costumes of Abraham and Sarah are taken from the Egyptian wall-painting on page 338 and the Sumerians from statuettes reproduced on page 328. The dagger worn by the Sumerian was discovered in a grave at Ur. Its sheath is of gold, its handle of lapis-lazuli, studded with gold. The little gold vanity case of the lady, containing tweezers, stiletto, and spoon, was likewise discovered in a grave at Ur. See page 255.

XIV

Hebrew Wanderers*

Abraham, Chief of the Tribe

(ABOUT 2100 B. C.)

In the crowded city of Ur, where the smooth-faced native Su-me'ri-an, close-shaven and bald of head, rubbed shoulders day by day, with the dark-haired, bearded Sem'ite, dignified son of the desert, dwelt a certain Semite, named Abraham, with Te'rah, his father, and Sarah, his wife. Mid the narrow, winding streets, Abraham passed the lady of fashion

*Where truth ends and legend begins in the early stories of the Bible, whether Abraham, the patriarchs and Moses were heroes of great epic tales belonging to literature rather than history, cannot now be stated with certainty. The story here given follows the Bible, which in its general outlines at least, presents facts, and is as reliable as any other traditional history told by word of mouth and not written down for years after its occurrence. The Bible is a whole collection of literature—history, poetry, drama, fiction,—representing the best of the thoughts of the Hebrew race which gave the world its first conception of one God. The various books of the Bible were written in widely different periods, worked over and edited again and again, and woven into one great mosaic, from which it is difficult today to extract the separate documents and give them accurate dates.



A Semitic prince of the race of Abraham and his Sumerian secretary (2700 B.C.). The Prince, the central figure wearing a cap, is a Semite as his beard shows. Three of his attendants are also Semites, having long hair and beards, but his secretary is a Sumerian, beardless and shaven of head. (From the Prince's seal, British Museum.)

in her long fringed robe, daintily fingering the little gold vanity case that dangled from her belt. He passed the gentleman of fashion with his ornamental sword of gold and lapis lazuli. He saw beggar and prince, merchant, soldier, craftsman and



Statuettes of a Sumerian man and a Sumerian woman. Note the large eyes and shaven head of the man. The woman is of about the period of Abraham. She wears a gold necklace and is dressed in the typical Sumerian dress, with embroidered or woven bands. The original is in the Louvre, Paris.

priest; for Ur of the Chal'dees in ancient Mes'o-po-ta'mia, was a very important center in the busy lanes of trade. Here boats from the Eu-phra'tes met caravans from the desert; there was noise of camels and donkeys, with bustle of drivers and merchants, busy bazaars reëchoing with the noisy garble of mixed Semitic and Sumerian tongues, great wealth, great pride, great prosperity, even regular postmen, arriving post haste with cylindrical letters of clay, done up in clay envelopes, addressed in wedge-shaped figures.

For fifteen hundred years, Ur had ruled the surrounding country like other city states. Before the proud days of Bab'y-lon and Nin'e-veh, she had even once ruled an empire; but the desert-folk had been drifting in, Abraham's kinsmen and forefathers, they who had wandered for ages over the sands of Arabia, seeking the scanty grass to feed their herds and sheep.

Gradually the Semites won more and more space in Chal-de'a, finally gaining control of Ur two hundred years before Abraham's day. Ur, under rule of the Semites, however, was still an important city, whither men came crowding to worship the moon-god, Nan'nar-Sin, and Nin'gal, the moon-goddess. In the center of the city above the clay-brick



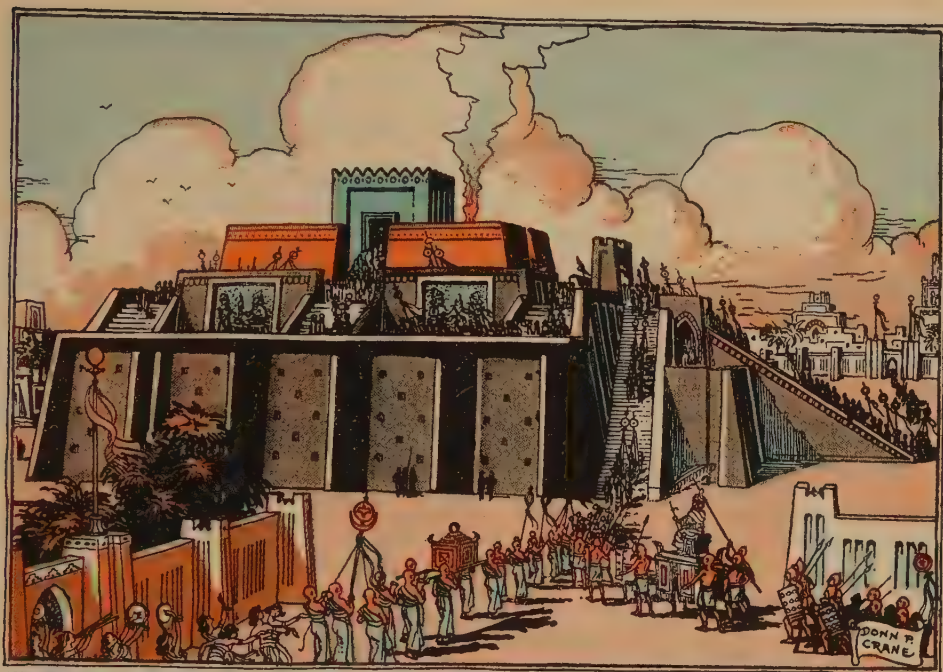
Ur-Engur, King of Ur, 2300 B.C., instructed by the moon-god, Nannar, to build the ziggurat at Ur. A beautiful carving in relief on limestone. Ur-Engur pours libations into a vase of dates and palm leaves, before the moon-god Nannar, on the right, and the moon-goddess, Nin-gal, on the left. The moon-god offers Ur-Engur an architect's coiled line and measuring rod. These were the gods of Ur which Abraham refused to worship.



The great Zig'gu-rat or temple tower of Ur as it is today, a solid mountain of mud brick, built by Ur-Engur, King of Ur, about 2300 B.C., two hundred years before Abraham's day, and rebuilt by Nab-o-ni'dus, last King of Babylon about 550 B.C. Every city of Babylonia possessed a similar staged tower with a shrine to its particular god on top. The stairways can still be seen in the same position as those shown on page 331. The shrine to the moon-god crowned this tower and the ruins in front are the house of the moon-goddess.

dwellings, rose the huge temple tower of Nannar, a massive pile of receding steps, beneath which clustered Ningal's house and a jumbled mass of buildings, all enclosed within the temple walls.

But as Abraham saw the worshippers daily making their way to the temple of the moon-god and the house of the moon-goddess, serving, with elaborate ceremonies, the gods of earth and sky created by their own fancies, and blindly looking to them as the power that governed life, there stirred in his soul a rebellion against all those wild superstitions. He began to grope after God, if haply he might find him,—one living God alone, a real, vital presence who should speak living words to his heart. And he and his wife, Sarah, and his father, Terah, and Lot, his brother's son, would not



The Ziggurat or House of the Mountain, as Abraham saw it in his day. Elaborate processions of priests and worshippers climbed the stairs and marched around the succeeding stages to the shrine of the moon-god on top. The Sumerians came into the flat plains of Mesopotamia from a mountain country where they built their temples on mountain tops. So they reared the ziggurats, artificial hills, that their gods might have their thrones as of old, on the mountain tops. This picture is taken from the same view as the ruins on page 330.

follow the gods of their fathers; for they left the way of their ancestors and worshiped the God whom they knew. But to worship a real, living God, within the shadow of the temple tower devoted to dead stone idols, and constantly confused in mind by the sight of priestly processions passing in gorgeous splendor up the temple steps, was far too great a task. So the Lord said unto Abraham: "Get thee out of thy country unto a land which I will show thee."

And Abraham obeyed; he went forth out of Ur, with Sarah, Lot and Terah, not knowing whither he went, but seeking the Promised Land, turning his back on Ur with all its material glories and seeking a city which had foundations, whose builder and maker was God. The four journeyed northward and westward, dwelling in tents, as their



The dotted line shows how Abraham, Lot and Sarah, wandered from Ur up to Haran in Padan Aram, then down through Canaan to Shechem. For a true story of how the chiefs of Canaan lived in the days of Abraham and his son and grandson see the story of Sinuhe's flight from Egypt and his years spent in the household of just such a sheikh as Abraham, page 140 ff. See also pages 138 and 139.

fathers had done in the desert land of Arabia, tarrying until Terah died in the green plains of Pa'dan-A'ram, then leaving Mesopotamia and wandering into Ca'naan,—a land of rocks, ravines, and barren, gray, stony moorland, cleft by the river Jordan with its rugged mountain range.

And Abraham passed through the land, journeying ever southward, till there burst all at once upon his view the beautiful vale of She'chem, fertile as a garden, gay with



Typical Amorites of the sort found by Abraham in Canaan. The original inhabitants of Canaan, Canaanites and Amorites, were races very closely akin. They were Semites like the Hebrews, having the upper lip shaven, but wearing a long, rather pointed and projecting beard, in contrast to the clean-shaven faces of Egyptians and the long, heavy, braided and curled, square beard of the Assyrians and Babylonians. The Amorites seem to have been distinguished from Canaanites and Israelites by having the hair on their heads cropped very close, while Canaanites and Israelites wore long hair. A carving from the tomb of Ramses II, at Thebes (1225 B.C.).



Abraham, Sarah and Lot arriving in Shechem, the valley between Mts. Ebal and Ger'i-zim. Landscape copied from a photograph. It was in this valley that Joseph's brethren kept the flocks of Jacob.

gushing streams, and sheltered in quiet peace beneath twin mountain peaks. And Abraham pitched his tent under the oaks of Mo'reh, in the blooming vale of Shechem. And the Lord appeared unto Abraham and said: "Unto thy seed will I give this land." And Abraham's heart was lifted up, and at Shechem he gathered stones and builded an altar unto God.

And the Ca'naan-ite and the Am'o-rite were then in the land, black-bearded Semitic races who, from the dawn of history, had possessed the sea-coast and the hill-country west of the river Jordan. And they dwelt in dirty, walled towns, where they crudely tried to copy the pottery and



The ruins of a Canaanite castle of Abraham's time, recently excavated at Me-gidd'o, an old Bible city (Joshua 12:21, 17:11). The skeletons at Taanach referred to in the paragraph below were found when Taanach was excavated, the mother still wearing her jewelry and trinkets and surrounded by dishes and household utensils.

crafts of Babylon and Egypt. Their houses were built of clay with a camel's head on the roof to protect them and bring them luck; and if one of the frail things fell, they took no trouble to clean up the heap, but built anew on the ruins. When one collapsed at Ta'a-nach, burying five small children in company with their mother who was just preparing a meal, the people left the mound as it was and built a new home on top. Houses were small, towns were small, streets were miry and dirty. Even the castles of kings who ruled the dirty villages were made of simple clay brick with hard trodden earth for the floors and flat roofs of rushes and mud, that rested on wooden



A scarab or stone image of a beetle made in Abraham's time, about 2000 B. C., and found at Gez'er in Palestine. Chairs must have looked like this and women must have dressed like this in Abraham's day in Canaan.

pillars. Nine rooms surrounding an open court with a cistern in the center was, in Abraham's day, a palace fit for a king.

And the favorite gods of these people were the spirits who dwelt in the trees and the fields, who made the grain to



A mud-brick house such as Abraham saw in Canaan with no windows and a flat roof of rushes and hard-beaten earth laid on wooden cross-beams. Light is let in through the roof by means of a clay tube tapering from both ends to the center. On the roof is a camel's skull to bring good luck. Charms and magic amulets were very common in Canaan.

The pottery jars with plain designs of lines, are copied from jars of this period dug up at Gezer, an old Canaanite city, mentioned in the Bible (Joshua 10:33). The child's toy ram with front legs and hind legs in one piece, is likewise copied exactly from one dug up at Gezer (see page 336).

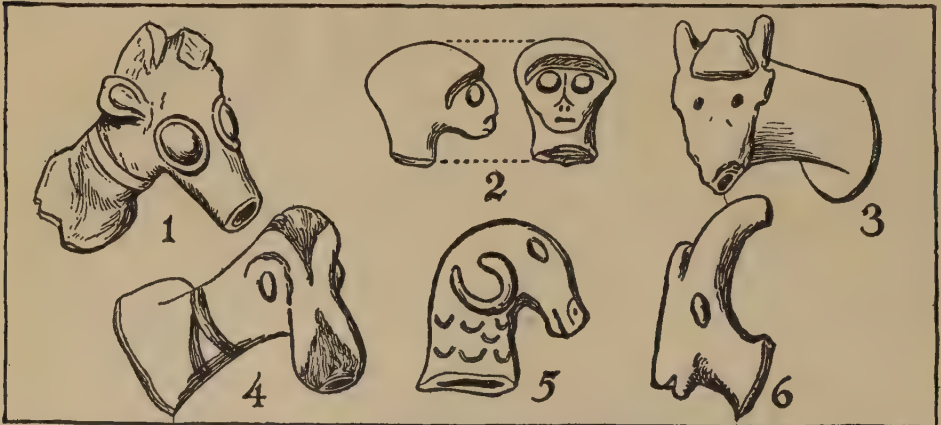
The men have been playing a game like checkers. The limestone checkerboard which one holds up was used in Gezer in Abraham's day and recently found there along with the draughtsmen which lie on the ground before the men. The chair with lion-shaped feet is copied from the one shown on page 334.

The man who sits in the chair is an Amorite as his close-cropped hair and long beard show. (See the lower picture on page 332.) The man in the doorway with long hair and beard is a Canaanite as are also the woman and child. The man with the tall cap and pigtail and shoes with upturned toes is a Hittite (see page 337). These three races were the ones Abraham found in Canaan when he arrived. The Canaanites and Amorites were very much alike and very much like the Hebrews.



A Canaanite foundation sacrifice from a house in Gezer. The Canaanites thought it necessary to sacrifice a human life in order to guard a newly built house from evil spirits. This skeleton is that of an old lady who was buried in the walls of a house in Gezer, along with two vessels of food. In Megiddo and other Canaanite strongholds skeletons of men, women, and babies have been found built like this right into the walls.

grow and gave fertility to the land. Ba'als, the Canaanites called their gods and they worshipped them with savage rites; with noisy, drunken feasting and often with slaying their first born sons on the altars in their high places beneath tall sacred poles. Moreover, they bought the goodwill of their Baals by burying human beings in the foundations of their houses. Their superstitions were savage; their



Canaanite models of animals found in Gezer, and probably in many cases children's toys. One or two were found with a hole drilled through one leg, which might have been for the child to drag them by. They are as rudely made as if a child had modelled them. Canaanites and Hebrews alike, had little ability in art. The eyes are usually made by sticking on two little balls of clay. Less often, they are two holes prodded with the end of a stick. Number 1 is a cow of red pottery with a white collar around its neck. 2 is an ape. 3 is another cow; the triangle on its forehead is its forelock. 4 is a duck. 5 is a ram, the scallops representing wool. 6 is a goat.

arts were rude imitation.

Already these Canaanites were well mixed with Hit'tites from the mountains of Asia, stern highlanders, yellow of skin, with slant eyes and huge hook noses, wearing pigtails beneath their conical caps, and clad in heavy wool garments and boots with upturned toes.

Abraham could see caravans go forth from the Canaanite cities, setting out for Egypt or Babylon, strings of donkeys with men in gay-figured woolen clothing, their faces already marked by the prominent nose they had gained through marrying with the Hittites.

And Abraham removed and went to dwell at Beth'el. And God was as real to him as the men who passed his tent, a friend to whom he could talk as simply as a child.

And there was a famine in the land and Abraham went into Egypt. And he sojourned there in the fertile lands of the Delta. And when he came back to Bethel, he and Lot had grown rich in flocks and herds and tents; and the followers of their tribe had greatly increased in Egypt.

And there was strife concerning pasture-lands between the herdsmen of Lot and the herdsmen of Abraham. And Abraham said unto Lot: "Let there be no strife between me and thee, and between my herdsmen and thy herdsmen, for



A Hittite warrior with conical cap and pig-tail, from a Hittite sculpture dug up at the old Hittite city of Sin-je'r'li. He is clad in the typical short woolen jacket and tall boots, with upturned toes. He carries a very long sword and spear and the figure 8 shield.

The Hittites, or children of Heth, were a confederacy of a number of different races; but the most striking type was almost like the Chinese, with slant eyes, and pig-tails hanging down their backs. See pages 228 ff, 290, 344 ff.



Canaanites going down into Egypt with their wives and children,—the only known portraits of Canaanites of Abraham's time. Painted on the walls of a nobleman's tomb at Be'ni Has'an in Egypt. Abraham's caravan must have looked like this when he went down into Egypt. The clothing of the men and women was gay-figured heavy wool in contrast to the Egyptians who wore only washable linen. Egyptians thought these Asiatics barbarous people because they wore clothing which could not be washed. The beards of the Israelites distinguish them from the clean-shaven Egyptians. The women and children wear shoes; the men wear sandals.

we be brethren. Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right."

And Lot lifted up his eyes and chose the plain of Jordan, that was green as a watered garden. And he dwelled in the cities of the plain and pitched his tent toward Sod'om. But Abraham crossed a vast stretch of gray and stony moorland blazing beneath the sun, and he journeyed south to Hebron, a town in a narrow valley surrounded by rocky hills. There he pitched his tent in the oak grove of Mam're, the Amorite. And he lived like a sheikh of the desert, surrounded by the tents of his followers that were numbered now by hundreds.

Sitting at his door in the heat of the day, he offered hospitality to strangers, bidding them rest beneath the trees and refresh themselves with goat's milk poured from a goatskin bag, or with camel's milk, bread and dates. And Abraham and his son's sons who dwelt in such a manner, are called the patriarchs or fathers of their tribe.

And these were the days of the great Ham'mu-ra'bi, King of Babylon, an ally of the king of Elam; and it came to



Although no historical mention of Abraham is found in Egypt, Arthur Weigall, late Inspector-General of Antiquities for Egypt, says it is quite possible that Abraham's visit to that country was made just before the coming to the throne of Am'e-nem'het I, about 2111 B.C. when there was a mighty outcry from the people of Egypt because so many Semitic wanderers had come into the Delta, due to famine in their own land, that the country was overrun with their flocks and herds. As soon as Amenemhet came to the throne, he issued a decree driving the Asiatics from Egypt and built a wall to keep them out. This was perhaps why Abraham left Egypt.

pass that the kings of the plain fought with Hammurabi* and Ched'or-lo-o'mer, King of Elam. Thus Lot was taken prisoner; but Abraham pursued the foe and rescued Lot and his people. Thereafter, the Dead Sea rose and covered Sodom and Gomorrah. Lot only escaped with his daughters, and Lot fled up to the mountains and dwelt there in a cave. Of Lot, so the Hebrews said, were descended their neighbors of Moab and Ammon.

And Abraham, then as always, clung to his vision of one God, one real and living God, one good God, and one only. And he heard in his heart, God's command: "Walk thou before me and be thou perfect." First of all men, Abraham recognized one God and a God that was perfect; first of all men, he saw the great hope that man might attain perfection. Though he himself often fell below that high ideal, it was he who first saw it for men, and from Abraham through Jesus, the line of spiritual growth was to be the increased understanding of what it meant to be perfect.

*Scholars believe that Amraphel of Shinar is Hammurabi, the great King of Babylon (2124-2081 B. C.), page 260.



The high place at Gezer as it is today. All Semitic peoples worshipped at high places, and the Hebrew's vision of a purely spiritual religion was constantly being confused by the wanton customs, and cruel savagery connected with these high-places, where the material god of fertility and the earth mother under different names, were worshipped. The stone pillars were symbols of the male god, and connected with them were the wooden pillars or "asherah," wrongly translated as "groves" in the Bible, the symbols of the female god or earth mother, Astarte, Ishtar, or Ashtoreth. The hollow stone was either an altar or a laver, for the ceremonial washing of worshippers.

Now Abraham longed for a son to inherit the Land of Promise, and to carry on knowledge of the living God, which was to increase and unfold for generations to come. And Sarah bore him a son in her old age, and she cried aloud with joy: "God hath made me to laugh so that all that hear will laugh with me."

And the child was called Isaac, and he grew and was



A man standing in front of a sacred tree and two animals with their necks crossed, as the Canaanites themselves carved them on seals. The wooden pillars of the high places were made as symbols of this tree, sacred to the earth mother, goddess of fertility. (Found at Gezer.)

weaned and Abraham made a great feast the same day. And Abraham loved Isaac and centered his hopes on him; for Isaac was the old man's only heir, the only son of Sarah, his wife, sole hope of their old age.



A jar containing a baby sacrificed at Gezer, and similar jars holding skeletons of infants found at Megiddo, evidence of the wide-spread custom in Canaan of sacrificing the first born son. A cemetery of jar-buried infants, none more than a week old, was found under the earth all over the high-place at Gezer. The babies were placed in large jars, and with them were buried smaller jars possibly with food for the use of the little victims in the world to come. Some of these skeletons showed marks of the sacrificial fire.

But Abraham looked on the Canaanites, and he saw how they offered their first born sons on the altars of their high-places. Then Abraham was confused and sorely tempted in mind. He yearned to be faithful and perfect and he thought that God required of him to sacrifice his son. So he rose up early one morning, and he saddled his ass, and took Isaac and two of his young men with him, and he clave the wood for the offering and went a three days' journey into the wilderness. Then he said unto his young men: "Abide ye here with the ass; while I and the lad go yonder."

And Abraham took the wood of the burnt offering and laid it upon Isaac his son; and he took the fire in his hand and a knife. And Isaac said: "My father, behold the fire and the wood, but where is the lamb for a burnt offering?"

And Abraham said: "My son, God will provide himself a lamb for a burnt offering."

And he built an altar and bound Isaac and laid him on the altar. Then he stretched forth his hand and took the knife to slay his son. But God stayed his hand and forbade him to sacrifice the lad. And Abraham saw a ram caught in a thicket, and he sacrificed that instead.

Isaac and Rebekah

Now Abraham would take no wife for Isaac from the Canaanites, lest the youth's budding vision of God should be blurred by a maiden of Canaanite customs. So Abraham sent his eldest servant to seek a wife for Isaac from the family of Na'hor, his brother. And the servant came unto Ha'ran at the time of the evening when women go forth to draw water; and he made his camels lie down by a well; and he prayed to be shown a damsel so kind that she would water his camels when he asked her for a drink.

And Rebekah came out, the granddaughter of Nahor, with her pitcher upon her shoulder. And the damsel was very fair, and she went down to the well, and the servant ran to meet her and asked her for a drink. And she let down her pitcher and gave him to drink; and she said: "I will draw for thy camels also." And she emptied her pitcher into the trough and drew for all the camels. And the man bowed his head and said: "Blessed be the God of Abraham."





Isaac leading Rebekah home to his mother's tent. The Hebrews at this period lived like wandering Arabs or Bedouins of today. Abraham, Isaac, and Jacob were great sheikhs of a single tribe. At the right are the black goat's hair tents of Abraham and Isaac. To the left appears a walled mud-brick town of the Canaanites.

And he went to the damsel's home and asked her father and mother to give her unto Isaac. And he gave the maid raiment and jewels. And they did eat and drink, he and the men that were with him. And Rebekah and her damsels rose up in the morning, and set themselves upon camels, and went their way with the servant.

And Isaac went out to meditate in the field at the even-tide, and he lifted up his eyes, and behold the camels were coming. And Rebekah lighted off her camel, and took a veil and covered herself. And Isaac loved Rebekah, and brought her home to his tent.

Jacob Who Won the Name of Israel

Now unto Isaac and Rebekah were born twin sons, Jacob and Esau. And the boys grew, and Esau, the elder, was a hairy man and a cunning hunter, but Jacob was a plain man dwelling in tents.

And Esau took to wife two women of the Hittites, which was a grief of mind unto Isaac and Rebekah, and showed that through Esau true knowledge of God could not be carried on. And Isaac loved Esau; but Rebekah loved Jacob.

And when Isaac was old and his eyes were dim, he called Esau to him and bade him fetch him a mess of venison, promising to bless him, on his return, as coming chief of the tribe.

But while Esau went his way, Rebekah planned to trick Isaac. And she bade Jacob take a savory stew of kid's meat to his father, and she put the hairy skins of kids upon his hands and the smooth of his neck, that he might feel to Isaac's touch like Esau. Then she bade Jacob go in and say unto Isaac that he was Esau.

Thus Isaac, blindly groping, mistaking Jacob for Esau,



A group of Hittite demons, two with heads of lionesses and two with cloven hoofs,—a good reason why Rebekah did not care to have Jacob marry a maiden whose mind was full of such images. These demons were discovered in the important Hittite city of Car'che-mish. See pages 228 ff; 290; 337.



The sacrifice of a young lion before the Hittite god, Tesh'ub. Teshub, the figure with upraised axe at the left, appears to be taking a very lively part in the ceremony himself. A Hittite relief from Carchemish.

blessed his younger son as coming chief of the tribe; and Esau, returned from his hunting, found that he had been cheated of his birthright as eldest son. And he uttered a bitter cry and thought in his rage to slay Jacob.

And straightway, for her deceit, Rebekah feared for Jacob, and she said unto Isaac: "I am weary of my life because of the daughters of the Hittites. If Jacob take a wife from the Hittites, what good shall my life do me?"

And she begged Isaac to send Jacob back to Haran to get a wife from her kindred, thinking he would tarry there no more than a few short days till Esau's anger cooled; but when she said farewell to him, she said farewell forever; for he tarried twenty-one years.

And Jacob went his long way alone, and he slept by night on a pillow of stones; but even in fear and loneliness and consciousness of his guilt, he dreamt glorious dreams of promise, dreams of shining creatures mounting and descending a ladder to the skies, while the voice of God promised protection, promised that through him and his seed all the nations of earth should be blessed.

Then Jacob, the youth of visions, came to the well of Haran and beheld the shepherds there; and thither came Rachel, Rebekah's niece, with the flocks of La'ban, her father. And Jacob rolled away the stone from the mouth of the well that Rachel might water her sheep. And Jacob kissed Rachel. And Laban, hearing the tidings, ran and brought Jacob home.

Now Laban had two daughters. Leah the elder, was tender-eyed, but Rachel, the younger, was beautiful. And Jacob loved Rachel and he said unto Laban: "I will serve thee seven years for Rachel, thy younger daughter."

And Jacob served seven years for Rachel, tending the flocks and herds; and seven years seemed to him only a few short days for the love he had to Rachel. But when the time was fulfilled, Jacob found himself tricked, even as he had tricked Esau. For Laban gathered together all the men of the place to make the marriage feast, and he brought the bride in the evening, veiled, unto Jacob's tent, but in the morning, behold, the bride was Leah, not Rachel. And Jacob said unto Laban, "Wherefor hast thou beguiled me?"

And Laban answered, "It is not our custom here to give the younger daughter before the elder in marriage."

Then Jacob served seven years more, that he might win to him Rachel—for men in those days had many wives—and he took to wife, likewise, Bil'hah, the handmaid of Rachel, and Zil'pah, the handmaid of Leah.

And Jacob served other seven years for his share of Laban's flocks and herds, but he sore longed after his father's house; for Laban still found means to keep him from going home. And as he wandered by sunshine and starlight after his flocks in the pastures, the God of whom he had dreamed on the pillow of stones at Bethel, the God of his father Isaac, was very real to Jacob. And God said unto Jacob: "Get thee out from this land and return unto thy kindred."



Jacob's wives and children crossing the Jabbok by night. Background from an actual photograph of the Jabbok.

And Jacob rose up and set his sons and his wives upon camels, and he stole away unbeknown to Laban, fleeing with all his cattle and goods, for to go to Isaac, his father.

And he sent unto Esau messengers to say he was coming home; for he had heard that his brother, that wild, shaggy huntsman, Esau, dwelt in a fitting place mid the wild, jagged cliffs of Edom. And the messengers brought him word: "Thy brother cometh to meet thee and four hundred men come with him."

And there came a great fear upon Jacob, lest Esau intended to come and fall on his family, and slay them.

And Jacob halted by the brook Jab'ok, and he prayed unto God for deliverance. Then he sent unto Esau a present, 220 goats, 220 sheep, 30 camels with their colts, 50 cattle and 20 asses with their foals. And he sent his wives, his sons and his servants across the brook, and they forded the stream by night, the water ploughed by struggling beasts

and gleaming under torches, with shrill cries of women and children above the noise of the beasts.

And when they had passed to the other side, Jacob was left alone with the river and the darkness. All night long he wrestled, alone with himself and God, struggling with fear and hatred, reckoning with the evil which he had done in the past. His old self resisted stiff-necked the angel of Love and goodness, that was striving to purify him. Mighty was the battle all through the hours of darkness. His future hung in the balance. But as the morning dawned, his stubborn resistance was broken, the power of God won the victory and the sun rose on Jacob changed in heart, cleansed of fear and hatred, strong in faith and love. And God said unto Jacob: "Thou shalt be called no more Jacob, but Israel (which means a Prince-that-has-power-with-God) for as a prince hast thou prevailed."

Henceforth the descendants of Jacob were called the Children of Israel, sons of him who wrestled with evil, fought a good fight and prevailed.

And Jacob lifted up his eyes and looked, and behold Esau came and with him four hundred men. And Jacob put himself at the head of his wives and children with Rachel, his best beloved, in the place of greatest safety, and he bowed to the ground seven times until he came near to his brother. But Esau ran to meet him and fell on his neck and kissed him. And they wept. And Esau greeted the women and children and said: "Wherefore sentest thou me the sheep and the goats, the camels, the cattle and the asses? I have enough, my brother."

But Jacob urged him and he took the gift, and they parted in very great kindness.

And Jacob journeyed to Canaan unto Isaac his father, and he builded altars unto the Lord and cleansed his house of idols.



The Babylonians had tales much like the Bible Tales of Creation and of the Flood, but they remained always a confused mixture of many fighting gods. In the Babylonian tale of Creation, all was chaos in the beginning as in Genesis, then the chief god Mar'duk overthrew Tia'mat, the demon of chaos, as light overcame darkness and chaos in the Bible. The picture above illustrates this conflict of Marduk with Tiamat, the demon. Rude carvings on seals found at Gezer illustrate this same story and show it was well-known in Palestine. Marduk next created land and sea, sun, moon and stars, animals and men. See page 271.

Doubtless Babylonians and Hebrews got their tales from the same original sources, but the way they were told in the two countries was very different indeed, the Hebrews rising slowly to the recognition of one God, a God who "looked on all he had made and behold it was very good;" the Chaldeans remaining always in the confused notion of many gods fighting with each other, jealous, vengeful, tricky, governing the universe in accordance with no universal law of goodness, but after their own ever changing passions and moods.

Now Jacob had twelve sons, and they dwelt in tents; and around the fires at eventide they told old tales of the flood and how the world was created, old, old tales of their people, some of which had been borrowed perhaps from their



Scholars see in the cylinder seal above, an illustration to some lost Babylonian tale resembling the story of Adam and Eve. A man and woman sit on either side of a tree, (perhaps the tree of life) and a serpent stands behind the woman, like the serpent who tempted Eve in the Bible. This second Creation story of the Bible (the Adam and Eve story told in Genesis 1:4-III:24 and called by scholars the Jehovistic story because it uses Jehovah for the name of God), differs utterly from the first story told in Genesis 1:1-II:4, which uses Elohim for the name of God, and tells nothing about the fall of man, but ends with the statement that God looked on all he had made and behold it was very good. Some scholars see in the tale of Adapa (p. 277) a likeness to the fall of Adam.



This picture shows the Babylonian conception of a tree of Life, guarded by two winged Cherubim, reminding one of the Bible Story of the Cherubim who were placed at the gate of the garden of Eden with a flaming sword to guard the way to the tree of Life (Gen. 3:24). It is taken from a marble slab found in a palace near Nineveh, and now in the British Museum. The Cherubim of the Bible, the glorious symbols of God's majesty and power, were doubtless conceived by the Hebrews from such sources as these. Sometimes the Cherubim of Babylon and Assyria had the heads of eagles, and they were akin to the colossal winged bulls and lions of the Babylonian palaces and temples, but always they were the impressive symbols of divine glory, majesty, and power. (See page 504.)

neighbors in far-off Chaldea, but were told in Jacob's tents with new and vital meaning, all having one single purpose—to show forth the power of God, and how He had chosen Abraham's seed, that they might carry the knowledge of Him to all the nations of earth.



The Babylonian Noah leaves the cabin of his Ark. Two gods stand on either side. Almost every nation has had some version of the flood story, even the distant Incas of Peru. Perhaps these wide-spread stories were echoes of an actual flood that swept the world when the glaciers melted in the days long before history. (See page 285.)

In the Babylonian tale which was found on clay tablets in the library of Assurbanipal at Nineveh, the hero is warned by one of the gods, that a flood is coming to destroy the world, and he is told just how to build a boat to escape it. He enters the boat with his wife and family and representatives of all kinds of beasts. When the flood abates, his boat goes aground on a mountain-top, as Noah's does in the Bible. He then sends out a dove to see if the waters have abated and the dove comes back having found no lighting place. He next sends out a swallow, but the swallow likewise returns. Lastly he sends out a raven, which does not return. So he knows the flood has abated. He lands with all living things and sacrifices to the gods. (See page 285.)

The main outline of this story is much like the Bible story of the Flood; but in spirit the two tales are utterly different. The Babylonian tale has no moral purpose. The flood is caused by one of the gods to punish evil-doers; but all the other gods oppose him, struggling, striving, quarreling and cowering like dogs, with fear. The Bible story on the other hand, holds aloft the conception of one God supreme in power, whose word is a law of purification to the world, wiping out evil and preserving only that which is nearest good.

Joseph and His Brethren

(ABOUT 1700 B.C.)

Now Israel loved Joseph more than all his children, because he was the son of Rachel, born in his old age, and Israel made Joseph a coat of many colors. But when Joseph's brethren saw that their father loved Rachel's son more than all the rest, they hated him and could not speak peaceably unto him.

And the brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Go, I pray thee, and see whether it be well with them."

And when the brethren saw Joseph coming afar off, they conspired against him to slay him. And they stripped Joseph of his coat and cast him into a pit. And a company of Arabs came by with their camels, going down to Egypt with spicery, balm, and myrrh. And the brethren drew Joseph out of the pit, and sold him to the Arabs for twenty pieces of silver. And they killed a kid, and dipped Joseph's coat in the blood, and they brought the coat to their father and said, "This have we found."

And Israel said, "It is my son's coat. An evil beast hath devoured him."

And he rent his clothes, and mourned for his son many days.

Then the Arabs sold Joseph into Egypt unto Pot'i-phar, captain of Pharaoh's guard, and Potiphar made Joseph overseer over his house. But Potiphar's wife hated Joseph; and had him cast into prison.

Now Joseph found the King's butler and the King's baker in ward in the very



same prison. And he told them the meaning of certain dreams which they dreamed. And things came to pass as Joseph had said. The king hanged the chief baker, but he restored the chief butler to his place. Yet did not the chief butler remember Joseph nor ask for his release.

And at the end of two full years Pharaoh dreamed a dream, and behold seven fat-fleshed kine came up out of the river, and behold seven other kine, lean and ill-favored, came out of the river after them, and ate the fat-fleshed kine. And Pharaoh was troubled and sent for his wise-men, but none could interpret his dream. Then the butler remembered to speak of Joseph and Pharaoh sent servants to fetch him.

And Joseph shaved himself and changed his raiment and came in unto Pharaoh. And Pharaoh said to Joseph, "I have heard say of thee, that thou canst interpret a dream."

And Joseph answered, saying: "It is not in me to interpret your dream. God shall give Pharaoh an answer."

And Pharaoh told Joseph his dream, and Joseph said: "The seven good kine are seven good years, and the seven lean kine are seven years of famine. Behold, there come seven years of great plenty throughout the land of Egypt, and after them seven years of famine. Now therefore, let Pharaoh look out a man discreet and wise and set him over the land of Egypt. And let them gather all the food of those good years for a store against the years of famine."

And the thing was good in Pharaoh's eyes. And he said unto Joseph: "There is none so wise as thou art. Be thou over my house." And he arrayed Joseph in fine linen and put a gold chain about his neck, and made him to ride in his second chariot, and servants cried: "Bow the knee!"

And in the seven plentiful years, Joseph laid up food, till there came the years of dearth on all the lands but Egypt.

Then Jacob must needs send Joseph's brethren down to buy corn in Egypt,—all save the young lad, Benjamin; for



Joseph becomes a great man in Egypt. No positive record of Joseph has been found in Egypt, but a very ancient canal is still called by the Egyptians Joseph's Canal, (Bahr Yusuf) suggesting that memories of Joseph still linger in Egyptian tradition.

Rachel had died when he was born, and now that Joseph was gone, Jacob loved Benjamin more than all his sons.

And the brothers bowed down before Joseph, although they knew him not. And Joseph's heart was full. Nevertheless, he spake roughly: "Ye are spies. Take home the corn; but one of you shall stay bound, till ye bring me this youngest brother whom you have left at home!"

Then the brethren cried out in sore distress: "This evil is come upon us because of our guilt toward Joseph."

And Joseph wept in secret, yet he kept Simeon bound.

And the brethren went and told Jacob and Jacob said: "My son, Benjamin, shall never go to Egypt."

But the famine was sore in the land, and when they had eaten the corn, Judah made solemn promise to guard the lad with his life; so Jacob at last let him go.

And Joseph's heart yearned upon Benjamin as he looked on the face of the lad, and he entered his chamber and wept. Then he washed his face and went out and ordered a feast.



Semites, like Joseph's brethren, prisoners in Egypt. From a tomb carving (Leyden Museum). The men are manacled with wooden manacles and all are led by Egyptian soldiers. The woman at the rear carries two babies at her back.

And when his brethren had eaten, he sent them away with sacks full of corn; but he bade his steward secretly return to each sack the money paid, and hide in Benjamin's sack a beautiful silver cup; for he had it in mind to try his brothers to see if their hearts had changed.

And the steward followed the brethren and halted them on the road, crying that they were thieves. And he searched the sacks and found their coins, and when he came on the silver cup hidden in Benjamin's sack, he seized the lad and



Jacob and his sons coming into Egypt with their wives and children. Costumes drawn from a tomb painting. Semites now wear long strips of bright colored wool wound around their bodies. Women carry babies in slings.

dragged him away, as if to take him to prison. Then the brethren rent their clothes and returned again to the city.

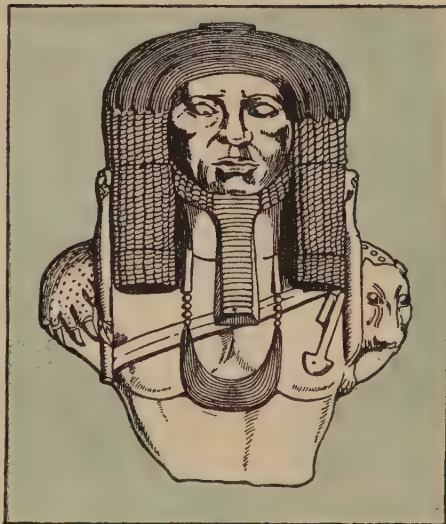
And Judah said unto Joseph: "We have a father, my lord, an old man, and Benjamin is the child of his old age, a little one, and his father loveth him. If we return without the lad, our father will die. Now therefore, I pray thee, let me abide instead of Benjamin, a bondman unto my lord."

And Joseph, beholding how tender love had replaced the sullen envy that had darkened the hearts of his brethren, fell on the neck of Benjamin, forgave them all and kissed them. And he bade them return to Canaan and bring their father and all their goods, to settle near him in Egypt.

So they took their wives and little ones, their cattle and household goods, and came again into Egypt.

And Joseph made ready his chariot and went up to meet his father, and he fell on his neck and wept. And Pharaoh gave Joseph's brethren the greenest pasture-lands in the flat, rich fields of Go'shen.

And afterwards the Hyksos, Asiatic herdsmen, akin to the Children of Israel, came and conquered Egypt. And Israel prospered under their rule, and grew from a family into a nation; for the children of Jacob's twelve sons became the twelve tribes of Israel.



The head of a Hyksos king taken from a black granite statue found in Egypt. The Hyksos, or Shepherd kings, were invaders of Egypt, a mixed multitude of warlike tribes akin to the Israelites. They were hard-featured warriors, with broad faces, high cheek bones, flat noses, and mouths curved sternly downward.

The king in this picture wears barbaric ornaments, a heavy plaited wig, and a natural beard like the Israelites but quite unlike the Egyptians who had clean-shaven faces. To this he has made the ridiculous addition of a second beard, the false beard of Egyptian Pharaohs.

Under him, and his successors, the descendants of Jacob prospered, and grew from a tribe to a nation. The twelve tribes of Israel were Reu'ben, Sim'e-on, Le'vi, Ju'dah, Is'sa-char, Zeb'u-lun, Benjamin, Dan, Naph'ta-li, Gad, Ash'er, and two half tribes, Ephra-im and Ma-nas'seh descended from Joseph's sons.

Moses and the Conquest of Canaan

Going Forth Out of Egypt

(ABOUT 1230 B. C.)

Now it chanced that the children of Israel dwelt for four hundred years in Egypt; but during that time Egyptian princes, subject Kings of Thebes, drove out the Hyksos or Shepherd kings, who were akin to the Hebrews, and there came to rule over Egypt a new and forceful line which knew not Joseph,—Thut'mose III, who conquered Canaan and Syria; Akh-na'ton the thinker, with his mighty dream of world peace, for which the world was unready; Seti I and Ram'ses II, his son, who set out to win back the empire lost by Akhnaton. And Ramses feared all that foreign race,



This picture shows why Seti I and his son Ramses II constantly feared lest the Israelites in their midst should join themselves to Egypt's enemies. Seti is shown conquering a Canaanite stronghold belonging to Semites of race akin to Israel.

The great conqueror Thutmose III had subdued Canaan and Syria and made them subject to Egypt (see page 181), but in the days of the dreamer Akhnaton these provinces fell away and became part of the Hittite Empire (page 216). When Akhnaton's line died out, Seti I set out boldly to recover the coveted provinces and Ramses II, his son, followed his father's example, constantly warring with Israel's cousins in Canaan (page 226).

Seti gallops alone into battle, riding over the bodies of the Semites who are clad in leather armor with strips of leather bound tightly around the upper part of their bodies. Seti is painted of enormous size to dwarf the importance of his foes. In the upper left corner a typical Canaanite stronghold on a rocky hill, falls before his attack and the defenders break their bows in token of surrender. A carving from the temple of Amon at Karnak.

which had waxed so rich and so mighty in the midst of the land of Egypt. And he said unto his people: "Behold, the Children of Israel are more and mightier than we. Come on, let us deal wisely with them lest they multiply and it come to pass that, when there falleth out any war, they join also unto our enemies and fight against us."

Therefore he set over them taskmasters to afflict them. And they built for Pharaoh treasure cities, Pi'thom and Ra-am'ses; and the Egyptians made the Children of Israel to serve with rigor. And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field.

And Pharaoh charged all his people saying, "Every son that is born to the Israelites, ye shall cast into the river."

Now there was born a son unto Am'ram and Joch'e-bed of the tribe of Levi. And Jochebed saw that her son was a goodly child, and she hid him three months in the house, and when she could no longer hide him, she put him in a basket of papyrus reeds and laid it in the flags by the river. And his sister stood afar off to watch what would be done unto him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and she saw the basket among the flags, and sent her maid to fetch it. And when she had opened it, she saw the child, and behold the babe wept. And she had compassion on him and said: "This is one of the Hebrew's children."

Then said his sister to Pharaoh's daughter: "Shall I call



A statue now in the Turin Museum of Ramses II (1296-1225 B.C.), who has long been regarded as the Pharaoh of the oppression of Israel. Ramses followed his father's example subduing the Asiatics.

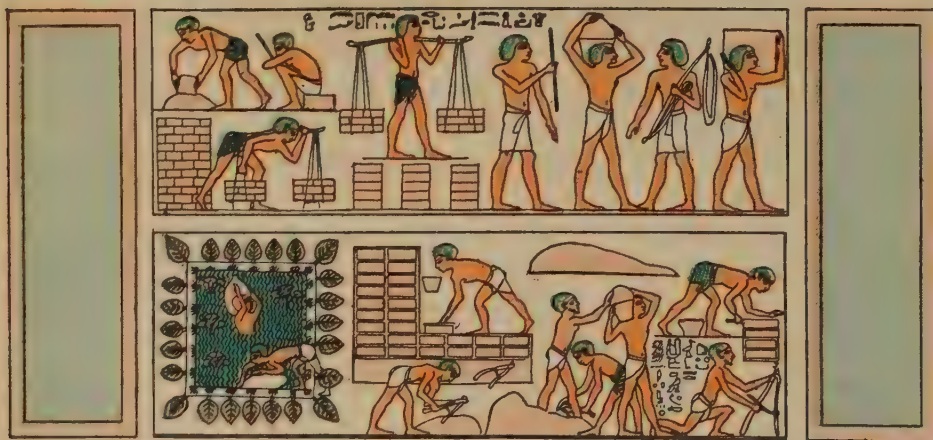
a Hebrew woman that she may nurse the child for thee?"

And Pharaoh's daughter said, "Go."

And the maid went and called the child's mother; and Pharaoh's daughter said: "Nurse this child for me."

And Jochebed took the child home. And she sang him the songs of his father's God, the God of Abraham, Isaac and Jacob; and the child grew and his mother brought him unto Pharaoh's daughter and he became her son. And she called his name Moses, and he was brought up in a palace, and learned in all the wisdom of the Egyptians.

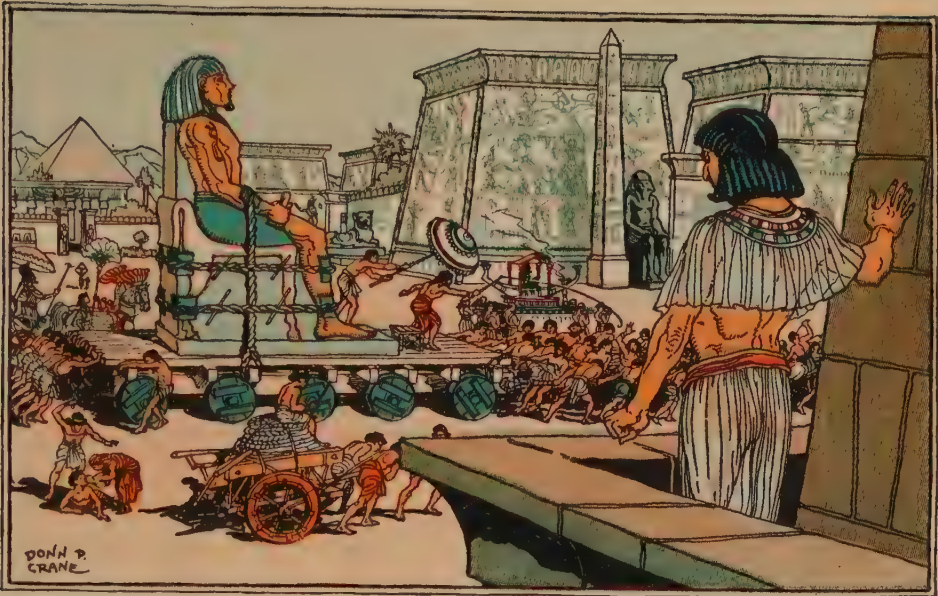
But it came to pass when he was grown, that he went out unto the Israelites, and looked upon their burdens. And he spied an Egyptian smiting an Hebrew, and his Hebrew blood boiled within him. And he slew the Egyptian and



The Hebrew slaves working in the Egyptian brick yards must have looked like this. This picture is painted on the walls of a tomb and represents Syrian and Phœnician slaves, Semites like the Hebrews, at work in a brickyard of Thutmose III. In the upper picture at the left, a man is emptying a bucket of mud while a taskmaster, holding a rod, sits by and watches him. Two men carry loads of bricks with yokes and cords. Another taskmaster with rod threateningly extended, watches two men carrying mud in vessels on their shoulders, while a third with yoke and cords returns for another load. The inscription in hieroglyphics at the top of the picture announces that the taskmaster says to the laborers: "The rod is in my hand; be not idle!"

Below at the left is a pond surrounded by trees and filled with water lilies. One man stands in the pond; the other leans over toward it, both bringing water for the work. In the center a group of men cut off portions of soft clay while one carries it in a bucket on his shoulder to the moulder at the right above. The moulder pushes the clay into an oblong box which is the mould. He has already finished three bricks. In the center, near the pond, a moulder spreads out the soft bricks with spaces between for the circulation of air to make them dry quickly in the sun.

The ruins of the store-chambers for grain and provisions in the treasure city of Pithom were excavated by Naville in 1883 and he found there at the corners of the brickwork, bricks made without straw, just as the Bible had said. Pharaoh made the Israelites make bricks without straw, because straw held the clay together and to make them without straw was a far more laborious task. Pithom was built by Ramses II to serve as a base of supplies for his armies in Asia and was strongly fortified. The treasure-cities were really fortified granaries.



Moses, in his Egyptian dress, looks on the burdens of the Israelites. The great temples and colossal statues of the Egyptians were raised at tremendous cost in labor, with the sweat and agony of multitudes of whip-driven slaves. In an original Egyptian picture of slaves dragging a colossal statue, 172 men are needed, four rows of 43 each.

hid him in the sand. And he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of Egypt.

And the next day he saw two Hebrews striving together, and he said unto him that did the wrong: "Wherefore smitest thou thy fellow?"

But the Hebrews had grown sullen through slavery and sorrow, and this one mocked and said: "Who made thee a judge over us? Intendest thou to kill me as thou killedst the Egyptian?"

And Moses saw that his crime was known, and he fled to Mid'i-an in the Si'nai wilderness. And he sat down by a well.

Now Jeth'ro, the priest of Midian, had seven daughters, and they came and drew water and filled the troughs to water their father's flocks. And the shepherds drove them away; but Moses drove off the shepherds and watered the

flocks for the maidens. Then Jethro gave Moses his daughter Zip'po-rah to wife; and Moses dwelt in Midian keeping the flocks of Jethro. And in the lone stretches of wilderness, his passionate anger cooled, and he said again in his heart:

"Lord, thou hast been our dwelling place
in all generations;
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God."

And it came to pass in process of time that the king of Egypt died and Mer-ne'ptah, his son, became Pharaoh.



A statuette inscribed with the name of Moses in very ancient Hebrew script, possibly a likeness of Moses. When Moses first came to the Sinai peninsula, still beardless and partly Egyptian in customs, it is quite possible he worked with other Semitic laborers in the Egyptian copper mines in Sinai, where the Egyptians had colonies of miners for many generations. See pages 85 and 93.

This statue was found by Professor Flinders Petrie while excavating an Egyptian temple at the base of Mt. Sinai, and with it were eight tablets written in a script which Mr. Petrie could not read. Scholars of England, France and Germany studied these tablets and now it is announced by Professor Hugo Grimme of the University of Munster, Germany, that the script is a very ancient form of Hebrew; that it has all been translated and that the letters near the base of the statue say "Moses."

And the Children of Israel groaned by reason of the bondage. And Moses led his flocks to the backside of the desert and came unto Mt. Sinai.

And the Lord appeared unto Moses in a flame of fire out of the midst of a bush. And God said: "I am come to deliver my people and bring them unto a good land, flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites. Come now, I will send thee to Pharaoh."

And Moses said, "Who am I that I should go to Pharaoh?"

And God said, "Certainly I will be with thee."

And Moses said, "O my Lord, but I am slow of speech."

But the Lord said: "Aar'on, thy brother, speaks well. He shall be thy spokesman and I will teach thee what to do."

And Moses took his wife and his sons and set them upon an ass and returned to the land of Egypt.

And Moses and Aaron gathered together all the elders of Israel and told them that the Lord would lead them back to Canaan, whence their fathers had come in the days of Jacob and Joseph. And they went and said unto Pharaoh: "Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me."

And Pharaoh said: "Who is the Lord that I should obey His voice? I know not the Lord, neither will I let Israel go."

And Pharaoh commanded the taskmasters, saying, "Lay more work on these Israelites; for they be idle, they be idle! Therefore they cry: 'Let us go and sacrifice to our God.'"

And the Children of Israel groaned and said unto Moses: "Why didst thou not let us alone? Thou hast made us to suffer the more."

But Aaron, at God's command, lifted up his rod and smote the waters of the Nile in the sight of Pharaoh and his servants. And there fell ten plagues on Egypt. And the fish in the rivers died; and the people saw how the Nile, their own great river Nile, which they had thought was a god, giving life to all the land, could not protect itself, nor keep the fish alive. The rivers which they worshipped



The upper part of the famous triumph tablet of Merneptah, found by Professor Petrie at Thebes in 1896, and containing the first mention of Israel known in Egyptian monuments. Relating all his triumphs, Merneptah says on this stone "Plundered is Canaan; . . . Israel is desolated, her seed is not; Palestine has become a defenseless widow because of Egypt." This shows that Israel was already in Palestine and so well established there as to be referred to as a nation in the days of Merneptah, which would make it seem probable that the Israelites in Egypt were only a small tribe of a race already settled in Palestine, unless the Exodus took place before the time of Merneptah. Further investigation may prove the Exodus to have been earlier.



A group of Egyptian Gods, to prove the powerlessness of which the wonders of Moses were wrought. Nehebkah, the serpent goddess; Sekhmet, the lioness-headed; Sebek, the crocodile-god; Isis with the head of a cow, and Horus with the head of a hawk.

brought forth a plague of frogs; the dust of the earth turned to lice; the air brought forth flies; the beasts which they needed for sacrifice were smitten with disease.

The gods of Egypt were powerless to stop the plague of boils that broke forth on man and beast, the fierce rain of hail that brake every tree of the field, and the fearful cloud of locusts that covered the face of the earth and ate up every green thing. Even the sun-god Rā, the greatest of all Egyptian gods, whose brilliance filled the land, was hidden three days by darkness.

Now Pharaoh called the magicians to copy the wonders of Moses by means of tricks and enchantments; but after the second plague they could no more imitate him. The gods of Egypt stood revealed as powerless creations of fancy, the source of plagues, not blessings.

Whenever the suffering was most intense, Pharaoh would summon Moses and say that the Hebrews might go; but when the suffering was over, Pharaoh recalled his promise,

till Moses cried in anger, "At midnight all the first born sons in the land of Egypt shall die."

Then the Hebrews made ready to go. Standing with staff in hand, loins girded and shoes on their feet, they ate a last meal in haste, roast lamb with unleavened bread; for they could not tarry till their dough should rise, but bound up their kneading troughs in the bundle of clothes on their shoulders. And the meal was called the Passover, because the Lord passed over the houses of the Hebrews and saved them from the plagues when the houses of Egypt were smitten. Therefore did the Children of Israel, from that day forward, celebrate yearly the Passover.

And at midnight the first born son in each house in Egypt died, and there rose a great cry in the land.

And Pharaoh called Moses and Aaron and said: "Get thee forth from among my people."



The Israelites crossing the Red Sea. Background sketched from a photograph taken at one of the shallow spots where wind and tide today might blow the water aside and for a short time leave dry land, were it not for the Suez Canal and the protection of its earth works.

And the Children of Israel left in the darkness of early dawn; they journeyed from Raamses to Suc'coth, 600,000 on foot, men, women and children with flocks and herds.

But Pharaoh took six hundred chariots and his horsemen and all his army, and pursued the Children of Israel even to the Red Sea. And the Children of Israel lifted their eyes and behold, the Egyptians marched after them! And they were sore afraid and complained again unto Moses: "Why hast thou led us away to die? It were better to serve the Egyptians."

But Moses answered with patience: "Fear ye not. Stand still and see the salvation of the Lord which He will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever."

And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night and the waters were divided. And the Children of Israel went into the midst of the sea upon the dry land; and the waters were a wall unto them on their right hand and on their left. And the Egyptians went in after them, even all Pharaoh's horses, his chariots and his horsemen.

And Moses stretched forth his hand and the sea returned to his strength when the morning appeared and the Egyptians fled against it. And the Lord overthrew the Egyptians in the midst of the sea. And the waters covered the chariots and all the host of Pharaoh.

Then the Children of Israel sang a song of triumph; for God seemed to them a God of war, because they saw His power overcoming the boasts of evil, breaking the chains of the tyrant, and setting the captives free. And they sang:

"I will sing unto the Lord;
For He hath triumphed gloriously;
The horse and his rider
Hath He thrown into the sea!"

And Mir'i-am, the sister of Moses, took a timbrel in her hand, and all the women went after her with timbrels and with dances; and they answered each other, singing.

So the Children of Israel journeyed from the Red Sea through the wilderness; but their noisy rejoicing died when they grew hungry and thirsty; for they still had the hearts of slaves. And they wailed and said: "We remember the fish we did eat in Egypt freely, the cucumbers and the melons, the leeks, the onions and the garlic. Would to God we had died in Egypt when we sat by the flesh pots and when we ate bread to the full; for ye have brought us into this wilderness to kill us all with hunger."

And they were ready to stone Moses. But Moses cried unto God; and he guided the people to Elim, an oasis in the desert, where were twelve wells of cool water, and three score and ten green palm trees. And they encamped there by the waters. And when they went forth again, quails and manna appeared to feed the murmuring people.

And in the third month, they pitched their tents beneath the tall mass of Mount Sinai. And the glory of the Lord abode upon the Mount, like to devouring fire. And there were thunders and lightnings and a cloud upon the Mount. And the Lord called Moses to the top of the Mount and said: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage,

Thou shalt have no other gods before me;
 Thou shalt not make unto thee any graven image;
 Thou shalt not take the name of the Lord thy God in vain;
 Remember the Sabbath Day to keep it holy;
 Honour thy father and thy mother;
 Thou shalt not kill;
 Thou shalt not commit adultery;
 Thou shalt not steal;
 Thou shalt not bear false witness;
 Thou shalt not covet."



The majestic mass of Mt. Sinai sketched from a photograph. Near here Moses kept the flocks of Jethro his father-in-law. Near here he saw the vision of the flaming bush that led him back to deliver his people from Egypt.

Standing on this mountain top, deeply uplifted in spirit and inspired as are all great men who sincerely yearn for truth, he received the Ten Commandments which have been the moral law of the Christian and Hebrew world.

It was from Moses that the Israelites received the name of Jehovah or "Yahveh," for God. As time passed, they regarded the name as too sacred even to speak. It was written Y H V H with no vowels.

And all the people saw the lightnings and the mountain smoking and they heard the thundering and the voice of the trumpet exceeding loud, and they trembled and stood afar off.

And the Lord called Moses again, and Moses took with him Joshua, the Chief of the fighting men. And he left Aaron and Hur in charge of the people, and went into the midst of the cloud that burned with fiery glory; and he was on the mount forty days and forty nights. And Joshua awaited him at the foot of the mount below.

And when the people saw that Moses delayed to come down they gathered themselves unto Aaron and said, "Up!

Make us gods; for as for this man Moses, we know not what is become of him."

And Aaron bade the people bring him their earrings; and he fashioned the gold with a graving tool and made them a golden calf.

And all the people looked on the calf and said: "These be thy gods, O Israel, which brought thee up out of Egypt."

And Aaron built an altar before the calf, and the people rose early on the morrow and offered burnt offerings before it. And they sat down to eat and drink and rose up to play.

And Moses came down from the Mount bearing the Ten Commandments inscribed on two tables of stone. And Joshua heard the noise of the people as they shouted and he said: "I hear the noise of them that sing."

And it came to pass as they two drew nigh unto the



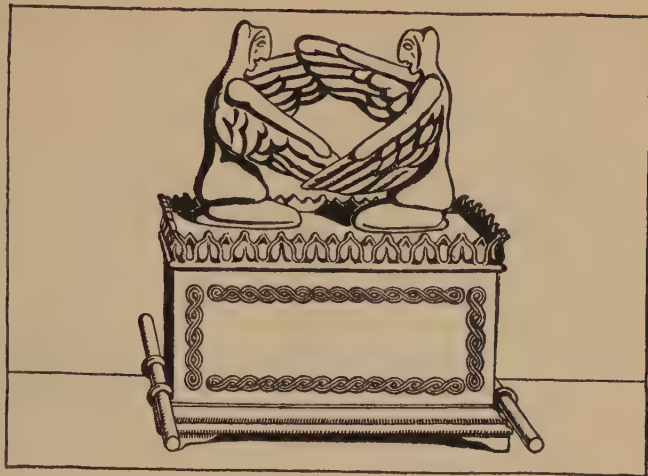
Moses and Joshua, returning from Mt. Sinai, find the people worshipping the golden calf. Joshua, the young warrior, had lately been appointed Captain of the Host, and had already fought at least one battle with wandering Am'a-lek-ites, Bedouins of the desert. (Exodus 17:8-16). Moses took Joshua as his sole companion and left him at the base of Mt. Sinai when he himself went to the summit to receive the Ten Commandments. Joshua was his companion when he returned to meet this great disappointment in the faithlessness of his people.

Joshua's leather armor is copied from that of Semitic warriors in the army of Egypt, as depicted on tombs of the period. (See pages 356 and 380). Moses' costume is from Egyptian tomb paintings. The golden calf is taken from a calf-vessel modelled by Israelites and found in a tomb at Gezer. The background of the picture is from a photograph of the hill of Aaron's Calf, near Mt. Sinai.

The Ark of the Covenant held the stone tablets, engraved with the Ten Commandments.

The Ark was a wooden box overlaid with gold, three and three-fourths feet long by two and a half feet wide, and two and a fourth feet high. It was surrounded at the top by a crown or raised ornament of gold; and the pure gold lid, which was called the Mercy Seat, was surmounted by two golden cherubim facing each other, and spreading their wings so they touched, to guard the Mercy Seat; for the Mercy Seat always represented to the Hebrews the presence of God among them.

The Ark had four rings at the four corners, through which could be slipped the wooden staves by which it was carried on the march. It was regarded as so sacred that none but the High Priest ever looked upon it and when the Israelites were on the march, it was covered from sight by a blue veil.



And Moses went up Mount Sinai, and received again the tables engraved with the Ten Commandments.

Then Moses bade the people make an ark to hold the tables of the covenant. And they made a box of acacia wood overlaid with gold; and two golden figures of cherubim, spreading their wings on high, covered the golden lid which was called the Mercy Seat.

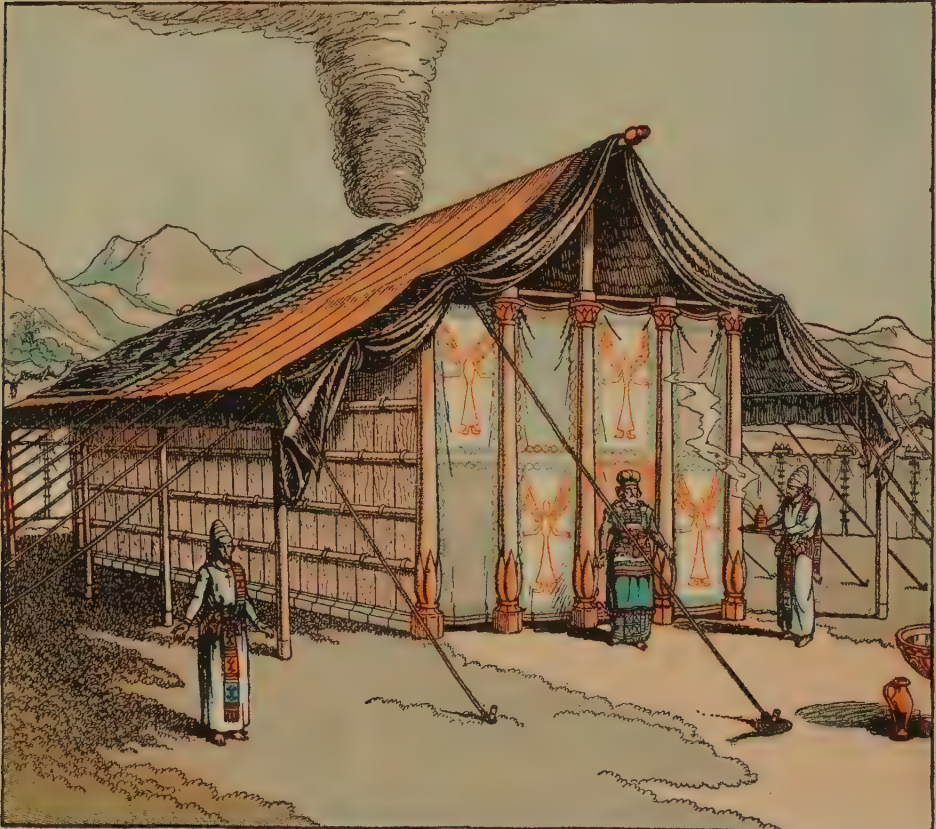
And Moses bade the people build a great tent or tabernacle and put the ark in its Holiest Place, that they might have the Commandments where the nations round about would have placed some grotesque stone image to represent their god.

And the people gave their jewels, bracelets and earrings of gold, and they willingly wrought and spun until they had made a splendid tent, having curtains of fine twined linen in blue and purple and scarlet; and they stretched out over these a covering of goat's hair with one of ramskin dyed red, and one of thick badger skins, to make a complete protection in case of stormy weather.

And they placed the Ark of the Covenant within the

Holiest Holy and hung before it a curtain of scarlet, blue and purple, to shut off the Holiest Holy from the outer Holy Place.

Into the Inner Holy, only the High Priest might go,

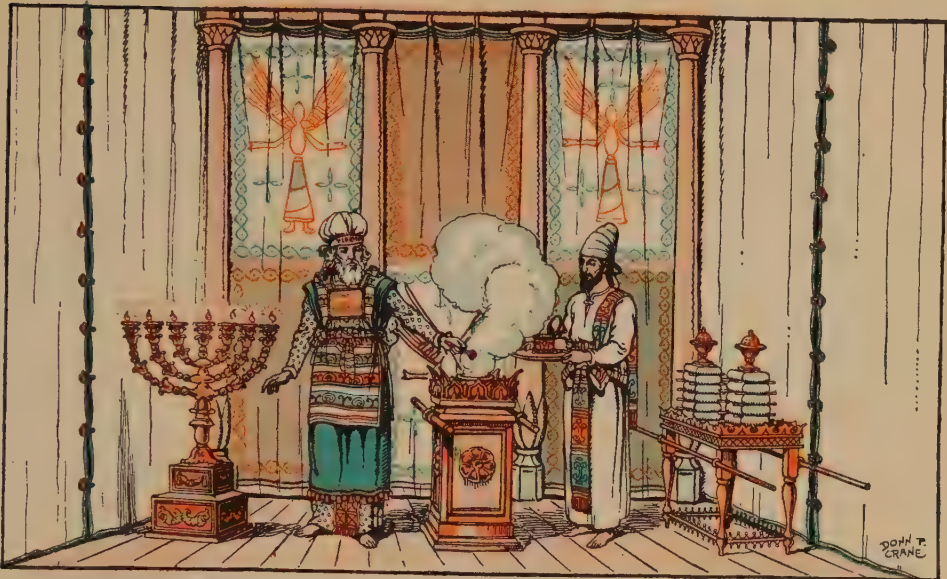


The tabernacle as it appeared in the wilderness. The lower part of the tabernacle, to the south, west and north was made of boards fastened together with rings through which bars could be slipped so it might easily be taken to pieces; for the tabernacle was taken down and carried about whenever the Israelites changed their camp.

The great tent was covered first with curtains of fine twined linen, blue and purple and scarlet, embroidered with figures of cherubim. Over this to serve as a complete protection in stormy weather, were three more sets of curtains, one of goat's hair, one of ramskins, dyed red and one of badger skins. To the east, which was the entrance, were five pillars overlaid with gold and bearing hangings of fine linen.

Inside the Tabernacle were only the small Holy of Holies, where stood the Ark and the Outer Holy Place, where stood the altar of incense, the table of show-bread, and the seven branched candlestick. These two divisions of the tabernacle were separated by the veil, a curtain of blue, purple and scarlet, embroidered with cherubim. The tabernacle stood in a great court—150x75 ft. in size. This court was enclosed by canvas curtains, $7\frac{1}{2}$ ft. high, making a continuous wall except for the embroidered curtains of entrance at the east. Only into this court did the people themselves dare to come.

The altar on which offerings were burnt stood inside the court and just before the door of the Tabernacle. It was overlaid with brass and had a brazen horn at each of the four corners. Between it and the Tabernacle was the laver for the priests. (See page 374).



To the left is the High Priest in his long blue robe, edged with pomegranates and little golden bells, that tinkled as he walked. He wears his ephod or sacred coat of gold, blue, purple and scarlet, held at the shoulders with onyx-stones engraved with the names of the twelve tribes of Israel. On his breast he wears the breast plate set with Urim and Thummin, twelve shining jewels each engraved with the name of one of the tribes of Israel. On his head is his mitre, bearing in front a gold plate with the words "Holiness to the Lord."

To the right is a common priest in white. Both are barefoot and they are standing in the Holy Place of the Tabernacle. Behind them is the veil or curtain which shuts off the Holiest Holy and hides the Ark of the Covenant. Between them is the Golden altar of incense, the symbol of prayer; to the left is the seven-branched golden candlestick, the sign of God as the light of Israel; to the right is the table of showbread, the sign of close communion with God and acknowledgment of God as the very life of Israel.

The golden candlestick pictured here is taken from the actual candlestick as engraved on the arch of Titus in Rome. It was not a candlestick, but held seven richly adorned lamps and was lighted every evening and dressed every morning. The table of showbread held twelve loaves of unleavened bread, representing the twelve tribes of Israel. Every Sabbath, new baked loaves were put on the table in two rows of six each.

and he but once a year as into the presence of God. Into the Outer Holy the priests came once a day to renew the oil and the incense; but the people themselves drew no nearer the tent than an outer court of assembly, where they watched the priests burn offerings on the altar of sacrifice; for God still seemed to the common people very far out of their reach, wrapt in awful majesty, as in the thunders of Sinai. Not till twelve hundred years later was Jesus the Christ to teach them to find God very near, speaking to each in the still small voice within his own heart and soul.

Thus Moses drew his people together into a unified nation

through regular worship of God, and he taught the people that God was the one and only God, the God who guarded Israel, of whom they could make no image, because he is life itself, Jehovah the great "I am."

And Moses set the tribe of Levi apart to minister unto God. And he made Aaron the High Priest, and put upon him holy garments for glory and for beauty. And the Levites blew silver trumpets for the calling of the assembly and for the journeyings of the camp.

And the Children of Israel marched from Horeb unto Ka'desh, a green and fertile oasis, beneath the gleaming white of a wall of limestone hills. And Moses said: "Beyond these hills lieth the Promised Land; go ye up and possess it."

But the people were afraid and they said, "Let us first send men to search out the land."

So Moses sent Joshua, the son of Nun, and Ca'leb, the son of Je-phun'neh, with ten other fighting men to spy out the Land of Canaan, and they went up beyond the hills and entered into Canaan; and there they saw the strong walled towns that crowned the towering hill-tops; and they saw the Children of Anak, ancient natives of the land, so tall that they seemed like giants. And they took of the pomegranates and figs and they bare a cluster of grapes between them upon a staff and they hasted back unto Moses, saying:

"Surely, the land floweth with milk and honey and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled up to heaven."

And all the congregation lifted up their voices and wept. But Caleb attempted to still them, saying; "Let us go at once and possess the land; for we are well able to overcome it."

Nevertheless the spies that went with him said, "We be not able to overcome it; for the people are stronger than we. There we saw the giants, the sons of Anak; we were in our own sight as grasshoppers, and so we were in their sight!"



A fortified town on a hill, typical scenery in Palestine as the Hebrews first saw it. The rocky hillsides of creamy stone, terraced on the lower slopes in little green patches of fields and vineyards, contrasted strongly with the perfectly flat green fields which they had left behind in Egypt. Figures of the giants are from the Canaanite warriors, on page 386.

According to James Baikie in "Lands and Peoples of the Bible," enormous caves have been discovered all over southern Palestine which give every indication of having been lived in by a very large race of men. He says (page 60) "The sons of Anak, the Emim, or Dreadful Ones, the Zamzummim or Stammerers, the Rephaim and Nephilim (giants), all these, by whatever name they were called were no fantastic dream of the early Hebrew invaders. A race of big men there was, big enough to frighten the Hebrews at all events, and here and there, no doubt, as among all tall races, an extra big fellow like Goliath; and they hewed for themselves those great caves."

And all the Children of Israel murmured and said: "Let us make a captain and return again to Egypt."

Then Moses and Aaron fell on their faces, and Joshua and Caleb rent their clothes and said: "But the land is a good land; and the Lord will bring us into it. Rebel not ye against the Lord, neither fear ye the people of the land."

But the people bade stone them with stones.

And the Lord said unto Moses, "Get you into the wilderness. Forty years shall this people wander; all that are today over twenty years of age, saving only Caleb and Josh'u-a, shall die. They shall not see the Promised Land which they have despised, but their little ones shall possess it."

And when Moses told the people all that the Lord had said, they mourned and rose up early and said, "Now we will

obey and go over those hills and possess the Promised Land."

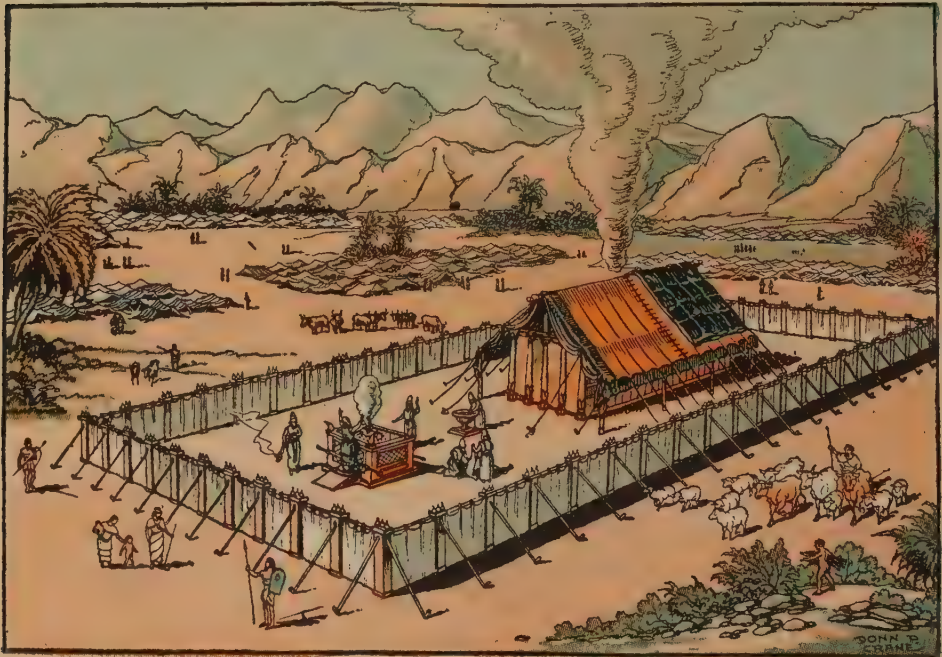
But Moses said, "It is too late. Ye should have obeyed at first. The Lord is no more with you."

Nevertheless, they presumed to go up in the wilfulness of their hearts, and the Canaanites which dwelt in that hill smote them and chased them even as bees do and drove them down the mount. And the Children of Israel turned about and wandered in the wilderness.

Entering the Promised Land

Now it came to pass after forty years that the Children of Israel came again to the cavernous mountains of E'dom,

And Edom was the "Red Land," a land of towering rocks with jagged peaks and pinnacles, that glowed like molten copper when kindled to life by the sun.



The Israelites encamped by tribes and shut off from the Promised Land only by a range of granite hills. Background copied from a photograph of an oasis in the Sinai Desert.



The brilliant rock city of Sela or Petra as it was in the days of Moses, a city naturally fortified by its towering walls of cliffs, back of which on every side lay the sands of the Arabian Desert. The only entrance into this ancient stronghold of Edom, was through the Sik or Gorge, a cool and gloomy canyon, with sides three hundred feet high, and walls that projected in places, and often nearly met above the traveler's head.

Having journeyed a mile and a half up this narrow, twisting defile, the traveler all at once saw a glorious rock-hewn city bursting upon his view, great walls of natural rock, gleaming rose and lilac, salmon, crimson, sunset-hued; and into this rainbow colored rock, men had carved temples and tombs, stairways, roads and dwellings, while down below in the circle enclosed by these towering walls, houses and public buildings stood, lining the thread of a stream.

Sela was once a great city, splendid, powerful and wealthy. Kings, queens, conquerors, marveled at its beauty. Rich caravans filed up its entrance gorge, and then for 1300 years, it lay deserted and hidden, known only to wandering Arabs. So it was until 1812, when travelers again discovered it; and now once again today travellers sufficiently adventurous may visit its glorious ruins and dream of Moses and Joshua. (See the maps on pages 368 and 386).



The ruins of the rock-hewn road to the high place at Sela and the guardian pillars of rock as they are today. The word Sela in Hebrew means rock. Later the city was called Petra, the Greek word for rock. Legends of Moses still cling to the place. According to Arab tradition, it was near this place that Moses struck the rock, when water gushed forth for his people. The valley is still called Valley of Moses, and almost every Arab tent has a child named Moses. The editor visited this city and climbed up this road to the high place.

In the heart of that brilliant mass lay the famous rock city of Se-la, approached through a narrow gorge; a hidden mountain stronghold, surrounded by walls of cliffs into which dwellings were cut, with tombs and roads and stairways hewn in the solid rock, and a high place over all where the Edomites worshipped their god. The kings of Edom had conquered the original Ho'rite cave-dwellers, and carved out that rocky stronghold while the Hebrews were still in Egypt.

And Moses sent messengers unto the King of Edom, saying, "Let us pass, I pray thee, through thy country. We will not trample the fields or the vineyards. We will go by the king's highway. And if our cattle drink of thy water, we will pay thee for it."

But the King of Edom said, "Thou shalt not go through;" and he came with much people, and a strong hand out of Sela, his stronghold.

Nevertheless, the Children of Israel would make no war upon Edom; for the Edomites were their kindred, descended from Esau, Jacob's son. Instead, they turned about and skirted the cliffs of Edom till they came to the high, breezy table-land that forms the plains of Moab, a land of hay and green things with shouting in the busy fields and singing in the vineyards, a land of grapes and summer fruit and brooklets edged with willows.

And the Moabites and wild Ammonites who dwelt still further northward, were descendants of Abraham's nephew, Lot, and spoke, with little difference, the very same Hebrew tongue.



The plains of Moab with the ancient town of Madaba reconstructed from its ruins. One can still stand on the mound and look for ten miles about without seeing a sign of a bush or tree about the waving grain. Although there were mountains in Moab, the country was chiefly renowned for its high-lying wheat-covered plains, contrasting very sharply with the wild, rocky cliffs of Edom, where fertile land was hard to find, and only a few rich valleys produced some grapes or grain. It was near this spot that Moses was to ascend Mt. Nebo and see the Promised Land. (See the maps, pages 368 and 386).



Israelites in the gorge of the Arnon which for brilliance of color, compares with the Grand Canyon of the Colorado.

So the Hebrews refused again to fight with kindred races. They left the Plains of Moab and tramped along through the desert till they suddenly came to a halt before the yawning depths of a wild and beautiful gorge, rocky and many-hued, that dropped off abruptly before them. A half a mile below, the roaring torrent of the river Ar'non went tumbling over boulders.

Down the steep, dizzy heights Moses and Joshua led their motley throng of followers—men, women and children, flocks and herds, with camp equipment and luggage. Down cliffs that were almost sheer they climbed, then across the torrent and up the opposite wall.

Thus they came at last to A-ro'er on the northern bank of the Arnon. And Si'hon, an Amorite king, had conquered this country from Moab, and dwelt in the city of Hesh'bon.

And the Israelites sent to Sihon, as they had to the King of Edom, begging permission to pass through his land, paying for food and water. But water was scarce in Heshbon; it had to be fought and toiled for in all the surrounding plain. The people had carefully terraced their hills, making cisterns to catch the rain-water, and the center of life at Heshbon was a wide and beautiful pool, as clear as the eyes of a maiden. Sihon had no mind to share his precious water with strangers who came crowding in such alarming numbers. He went out to fight against them. And Sihon was no kin of Israel; so Israel made no more delay; they smote him with the sword; they slew his sons and his people; they took his land and his cities; they dwelt in Heshbon and all her villages.

Then they skirted the borders of Ammon, and went up northward to Ba'shan, where Og, the giant, was king.

And Og was a man so tall, that, behold, his bedstead was a bedstead of iron, 20 feet long and 6 feet wide. And Og



The giant Og, asleep in his bedstead of iron. Bashan, renowned for its bulls and rams, its pastures, and huge oak trees, lay at the foot of Mt. Hermon, the beautiful snow-capped mountain which dominates all of Palestine. Bedstead copied from a metal bed found at Beth-palet. For a picture of the capital of the Ammonites, see page 415.



A Semitic warrior from an Egyptian tomb painting at El-A-mar'na, showing the short leather skirt and the characteristic weapons, a spear and a short curved knife. Joshua must have worn such a garment and been armed like this. (See page 356.)

came out and all his people to do battle with the Children of Israel. But the Children of Israel slew him and took away all his cities. And his bedstead fell to the Children of Ammon, who kept it in their chief city.

Thus the Children of Israel took all the land east of Jordan, from the the rocky gorge of the Arnon to the glistening snows of Mount Hermon, saving for the land of Ammon. And they pitched their tents by Jordan across from Jericho.

Then Ba'lak, King of Moab, was sore afraid for their multitude and he sent to fetch Ba'laam, the soothsayer, out of the mountains of the East, that he might curse all Israel. But Balaam came to the high places and blessed Israel instead, crying: "Surely the Lord hath blessed thee!"

Now Moses was an old man, and he named Joshua to follow him as leader of the people. Then he went up Mt. Nebo and beheld all the land to the sea, with Jericho, the city of palm trees, lying in the plain below. And the Lord said unto Moses, "This is the land that I promised unto Abraham, Isaac and Jacob. Thou hast seen it with thine eyes; but thou shalt not go over thither."



A scarab (1400-1000 B.C.) discovered at Gezer and showing costumes of the period in Canaan, long Babylonian garments at the left, mingled with Egyptian kilts at the right.

So Moses, the servant of the Lord, died; and the Children of Israel wept for the loss of their first great leader who had brought them out of bondage, given them rules of conduct, made them into a nation, and taught them to know one God.

Joshua, the Warrior

Now Joshua, the son of Nun, was full of the spirit of wisdom, and the Lord spake unto Joshua saying, "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee. Be strong and of a good courage; for the Lord thy God is with thee."

And Joshua had it in mind to cross the river Jordan and possess the other side. So he sent two men in secret to make report of the land. And they plunged through a jungle growth of tropical plants and flowers where lions had their lairs, till they stood by the banks of the stream, steaming in blazing sunshine with heat like the heat of a hot-house.

They forded the river and came to a plain, fertile, rich and green, and famous for its palm-trees. And in the midst of that plain, rose the clay-brick walls of Jericho.

And the spies entered in at the gates and found a city, small in extent, with little flat-topped houses huddled on narrow lanes and even bulging over atop the twelve foot wall. And they lodged with a woman named Ra'hab whose house was built on the wall. And it was told the King of Jericho: "Behold there came hither tonight spies of the Children of Israel."



The ruins of Jericho as they are today. Jericho stood in the midst of the verdant plain of palm trees known as the Plain of Jericho. This plain, made green in ancient days by the waters of Elijah's fountain, runs between the mountains and the weird lifeless shores of the desolate Dead Sea. Once a crowded mass of houses rose from these stone foundations and overflowed on the wall. Each little square depression in the picture was a whole house. Houses in the old Canaanite towns were so tiny and huddled together, that all of Jericho could be enclosed within a good sized football stadium of today. It was perhaps on this very wall that Rahab's house stood and over this very wall that she let down the spies from her window.

And the King sent to Rahab saying, "Deliver up these men which are entered into thine house."

But Rahab answered, "I cannot; for they left the city at dark, at the time of closing the gate."

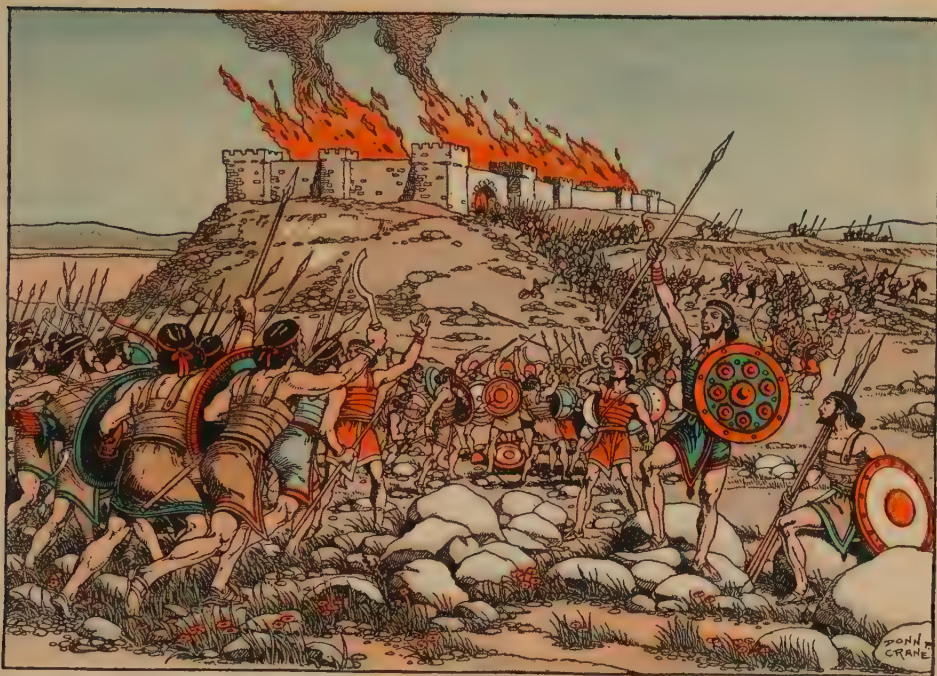
And she brought the men up to the roof and hid them mid stalks of flax till the search for them was past. And she said unto them: "I know that the Lord hath given you this land. And now I pray you, since I have showed you kindness, save me and my kindred alive in the day when you take the city."

So they promised to save her alive; and she let them down by a cord through the window and over the wall, that they came outside the city. And they came and said unto Joshua: "Truly the Lord hath delivered the whole land into our hands; for all the inhabitants fear us."

Then Joshua gave command to cross the river Jordan.



The river Jordan near Jericho where the children of Israel crossed. The Jordan, Palestine's only important river is well named the "Down Comer," for, as it twists and turns, it rushes continuously downward till it reaches the salt Dead Sea 1300 feet below the level of the ocean. Its waters were never navigable for ships, and its valley, often shut in by cliffs, was the wilderness of Bible times. Background sketched from a photograph.



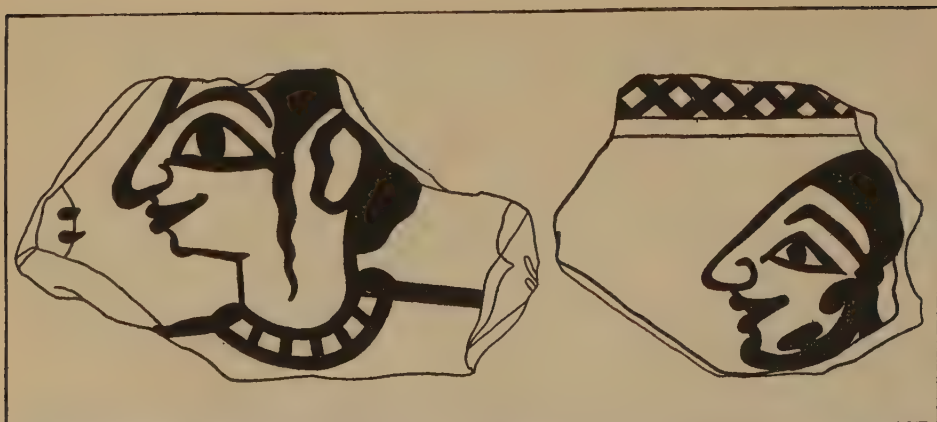
Joshua's men attacking the hill town of Ai. Ai stood on a very rocky height, approached from the direction of the Jordan, by a path that even today is remarkably steep and difficult. The stones of Ai are typical of the stones, stones and more stones that abound everywhere in Palestine. Situation sketched from a photograph.

And the Children of Israel crossed with priests at the head of their column bearing the Ark of the Covenant wrapped from sight in its veil.

And they went and laid siege to Jericho; and the city was straightly shut up so that none went out and none came in. And the Children of Israel marched about the walls, preceded by priests who bore the Ark and blew upon ram's horn trumpets. And they took the city and burned it with fire, but Rahab they saved alive.

Then the Children of Israel toiled from the steaming hot plain up a steep and rocky path to the cool hill-town of A'i.

And Joshua chose 5,000 mighty men and sent them away by night to lie in ambush behind the city. And he



The Canaanites as they saw themselves in Joshua's day. Portraits of a Canaanite man and woman painted on the fragments of a pot found at Beisan, the Bethshan of the Bible.

and all his people of war showed themselves in the valley.

And when the King of Ai saw Joshua and his men, he went out against them to battle; but he wist not that liers-in-ambush were hidden behind the city. And Joshua and all Israel made as if they were beaten before the men of Ai and they fled by way of the wilderness. And all the men of Ai pursued after Joshua and were drawn away from the city.

Then Joshua stretched out his spear and the ambush arose quickly and ran and entered the city and set it afire. And when the men of Ai looked back, behold, the smoke of the city ascended up to heaven and they could not flee this way or that. And Joshua and all Israel turned and slew the men of Ai. And they took the King of Ai and hanged him to a tree.

And when the inhabitants of Gib'e-on, a second hill-town close by, heard what Joshua had done unto Jericho and Ai, they went unto Joshua wilily, as though they were ambassadors come from a city too far away for him to have need to conquer it. And they took old sacks upon their asses, and put old garments upon them and old shoes upon their feet. And they said unto Joshua: "We be come from a far

country. Our shoes and our garments were new when we set out from our homes. Make ye a league with us."

And Joshua believed their tale and promised to let them live. But when he learned their deceit and how they dwelt so near, he made them hewers of wood and drawers of water for the camp.

Now in times past, the Pharaoh, Thut'mose III, had taken Canaan for Egypt; but in the days of Akh-na'ton when the Governor of Jerusalem begged in vain for the help of Egyptian arms, the Hittite had made himself master, and the old king Shub'-bi-lu'li-u'ma, dwelling up north in Car'che-mish in his grim and heavy palace, had ruled a great Hittite Empire and been overlord of Canaan. In turn the Hittite had yielded to Ram-ses II of Egypt, and when the power of Egypt fell, Canaan had broken up into numberless petty kingdoms with kings of towns and villages who ruled a handful of men.

But all these petty kings, Amorites, Canaanites, Hittites, made a league against Joshua. And they camped beside Lake Me'rom as the sand on the sea-shore in multitude. And Joshua came and smote that host and chased them unto Zidon.



A Hittite chariot, riding down a Semite, such as Joshua's followers were. From a Hittite carving found in the public square of the ancient Hittite city of Carchemish. Usually the Hittites rode three powerful warriors in a chariot, a fact which so impressed the Egyptians that when they drew pictures of Hittite chariots, they crowded in a third man, half falling out of the vehicle, in their eagerness to show this strange and remarkable custom. (See page 231.)

It was an old Hittite king, who used an Amorite prince for his dupe and seized possession of many cities in Canaan in the days when the Pharaoh Akhnaton, was overlord of the land. A clay letter is still in existence, found at El-Amarna in Egypt, and written by the Egyptian governor of Jerusalem, begging Akhnaton for help, and piteously pleading that he can hold out no longer—but must soon surrender to the foe. (See page 216). In these days Babylonian, Egyptian and Hittite influences were everywhere strong in the arts and industries of Canaan.



Canaanite warriors of Joshua's time as their own people saw them. Figures of about 1300 B. C. painted on a vase found at Me-gid'do. The sole garment of these warriors is a short, triangular bright-colored piece of breast-armor, probably of wood, with brown black bosses of metal. In the left hand they carry a small round shield; in the right hand a hatchet or battle axe. See the figures of the naked giants, page 373.

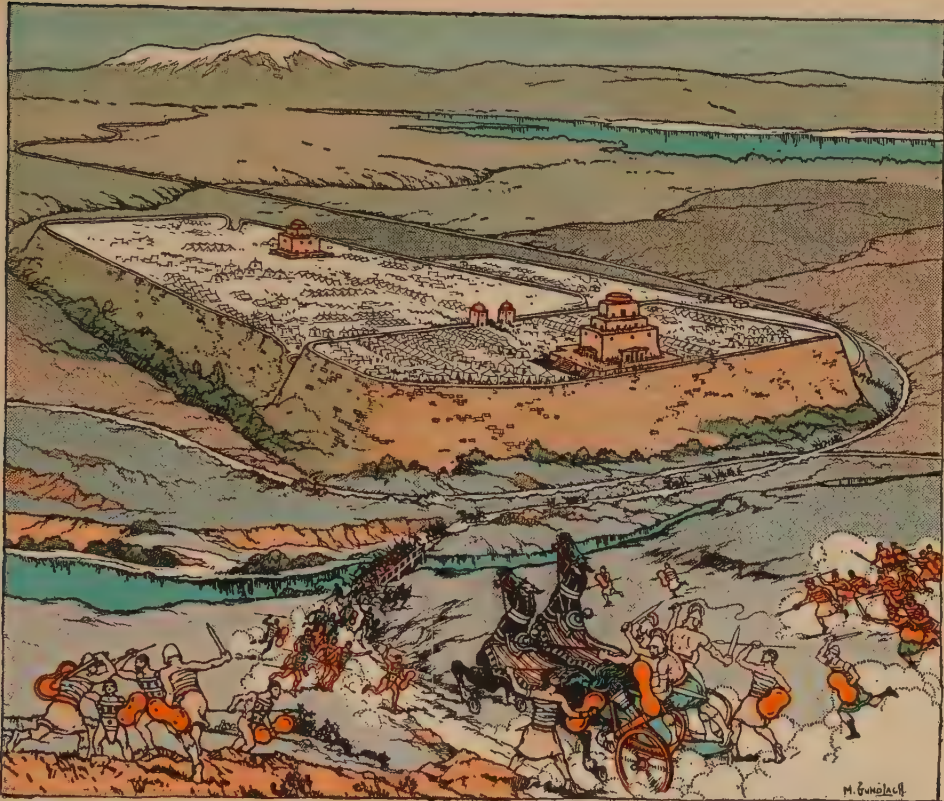
Doubtless many common soldiers were thus scantily clothed though the Pharaoh Thutmose III who once took the city of Megiddo, listed among the spoils taken, a beautiful bronze shirt of mail, of the prince of Megiddo, and two hundred shirts of mail of his "wretched soldiers."

And Joshua cut off the An'a-kims, the giants, till there were none left in the land save only in Ga'za, in Gath, and in Ash'dod, cities of the Philistines. And Joshua smote one and thirty kings on the west side of the Jordan, and he took the whole land, from the southward near Mount Se'ir to the valley of the Leb'a-non.

Then he set up the tabernacle at Shi'loh, and he divided the land by lot among the twelve tribes of Israel, three tribes east of Jordan, nine tribes west, and the tribe of Levi to serve the tabernacle, having no land allotted to them, but dwelling in forty-eight cities.



Map of Canaan as divided among the Twelve Tribes.



Joshua's men encountering Hittites, Amorites, and Canaanites before the Canaanite stronghold of Hazor. In the background to the left towers Mt. Hermon, to the right gleam the waters of Lake Merom. Hazor is reconstructed after descriptions of the discoveries made there by Professor J. Garstang, Director of Antiquities in Palestine. Professor Garstang says that Hazor was a fortified camp large enough to contain a permanent garrison of 40,000 or 50,000 men. It stood at the junction of the main roads into Palestine from Sidon and Damascus.

The road to Sidon is the one swinging off northward to the left at the top of the picture. This same road, wandering off southward in the foreground leads to Megiddo and Bethsan. The road crossing the picture horizontally, leads on the right, east and northward to Damascus.

The walls of Hazor rose in the front to a height of 185 feet above the water course at its feet. In the rear, it was also shut in by a water course and to the south east by a rain-scoured gully. In the foreground of the fortress is a raised platform paved with stone and containing permanent stone buildings. In the rear is a second stone edifice. Between are the tents and frail wooden structures of the camp. Joshua XI: 10-13 tells how Joshua took and destroyed this fortress.

Thanks to the work of Joshua, the Children of Israel entered in and possessed the Promised Land. But Joshua said: "Take good heed to yourselves; for if ye make marriages with the nations round about and serve their gods, the Lord will no more drive them out before you; but they shall be snares and traps to you, till ye perish from off this land."

The Judges of Israel

Now Israel served the Lord all the days of Joshua and all the days of the elders which overlived Joshua. But there arose another generation which knew not the Lord, nor yet the works which he had done for Israel; and they left off wandering and living in tents and began to build them houses and settle down in cities; and they took the daughters of the Canaanites, and of the Amorites, and of the Hittites to be their wives, and they copied the Canaanite customs, serving the Ba'als on the high places beneath the sacred poles.

And these nations round about thought of their gods as like themselves, changeful, tyrannical, cruel, delighting in drunken mirth and bloody sacrifice. Such gods never made their people over after any pattern of goodness and perfection, for they shared every human fault. Only the God of the Hebrews, whose nature was slowly being discerned by the clearest Hebrew thinkers, had an absolute standard of right and wrong apart from human judgments, a standard to make life better and happier for men.



A sacrifice on a Canaanite high place as the Canaanites of this age saw it.

A very finely carved seal from Gezer (1400-1000 B.C.), showing four figures in embroidered robes, carrying a knife and scimitar and about to offer sacrifice with animal heads and a vase.

The customs of the people round about, cruel and bestial, did indeed tempt the Hebrews away from their budding vision of God.

The wholesale slaughter of Joshua in wiping out Israel's foes often seems needlessly cruel, until one sees that without it, these nations would have absorbed Israel, foisted their views upon her, and snuffed out that religion which was to grow and unfold till it blossomed in Christianity.

At each stage of their progress, the wise-men of Israel did what was necessary in that age to preserve as much of the knowledge of God as they had been able to attain.

Thus their religion lived and advanced by progressive steps, while the beautiful vision of Akhnaton which he sought to put into effect all at once, vanished from the earth. See page 220.

Serving the gods of the high-places brutalized mankind, and the people whom the Hebrews left in the Land of Canaan, became, as Joshua had foretold, a snare and a trap unto them, confusing their budding vision and tempting them back to evil. Lower and lower they sank, their vision of God's protecting power darkened and almost lost.

Now they served the Moabites, now the Canaanites, now the Ammonites, till judges rose up to free them, rude, half-barbarous chieftains, living in barbarous days, but sometimes catching glimpses again of the power of the living God.

Fifteen of these judges arose at different times in the land, for there was no king in Israel. The tribes had no central government; they looked on God as their king and were loosely joined together in a sort of federation.

Among these judges was Gid'e-on, the farmer lad, who left the threshing of wheat to drive out hosts of Arabs, taking only 300 men with neither swords nor weapons and rushing at night on the Arab host, blowing trumpets and brandishing lamps till the foe in wild confusion, fell on each other and fled.

And Gideon the people would have made their king, but he said unto them: "I will not rule over you, neither shall my son rule over you. The Lord shall be your king."



Two men on either side of a sacred tree with two stags beside them. From a seal discovered at Gezer. The sacred tree appears often in these seals. It was the symbol of the worship of the female goddess of fertility Ashtoreth, Astarte, or Ishtar, the companion of the male God Baal; and because it stood only for material growth, it was the center of a religion with all sorts of bestial rites and wild and wanton festivities.



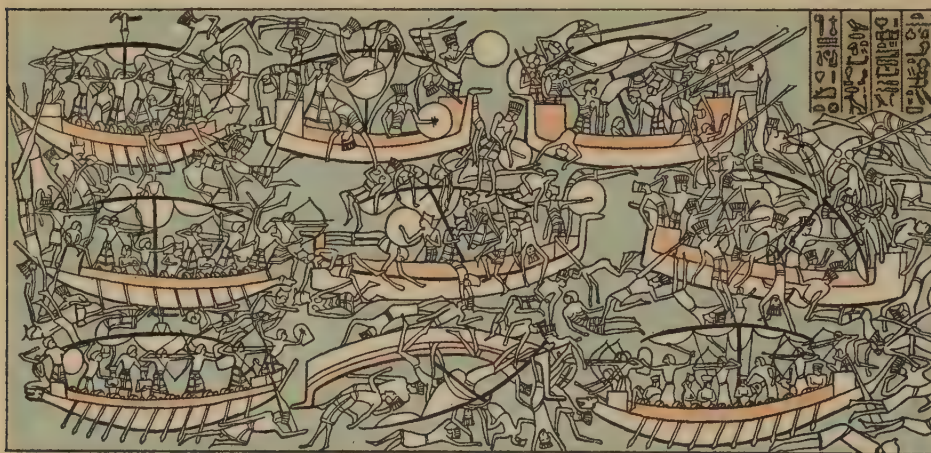
A second carving of a man with a sacred tree from a seal found at Gezer. The parade of birds is interesting. More interesting material has been excavated at Gezer than at any other Bible City, and the "Excavation of Gezer" by Robert MacAlister is a mine of information for students. Gezer is mentioned in the Bible, in Joshua 10:33, 12:12, 16:10 and in many other places.



Cretan men and women, the women copied from Cretan carvings and paintings, the men from Egyptian paintings. These interesting and highly civilized people, when driven by Greek barbarians from their island of Crete, became the sea-rovers, called on Egyptian monuments Pulosathu or Philistines which meant "immigrants."

The Philistines settled in Palestine just before the Hebrews, and from them Palestine was named. See Volume II, Chapter I.

And when the Children of Israel had subdued the people of Canaan, the Canaanites, Amorites, Hittites, there still remained a foreign race but newly come to the sea-coast, who fought with exceeding courage for dominion over the land.

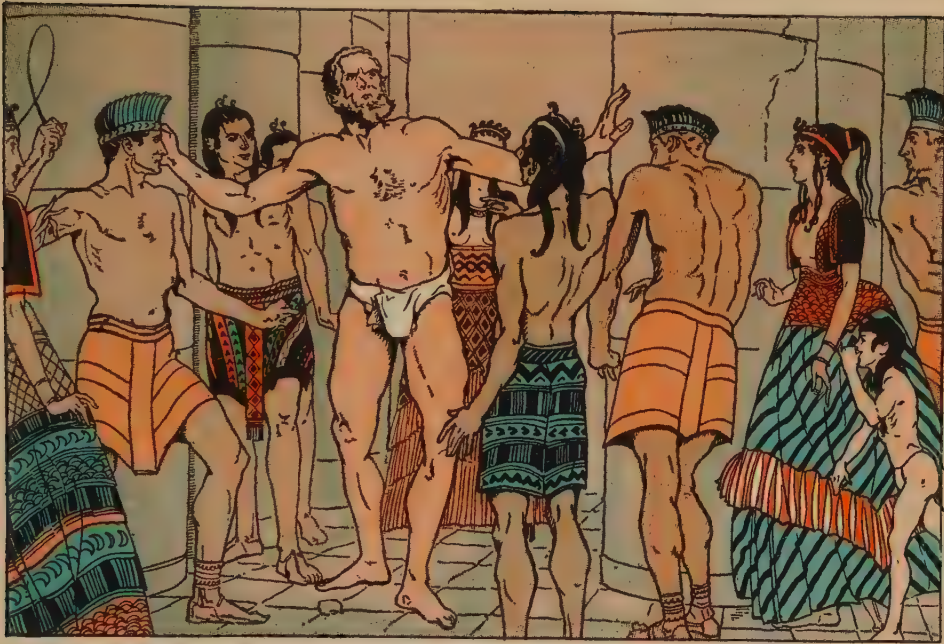


The great sea battle wherein Ramses III defeated these sea-rovers, the Philistines, and drove them away from Egypt, making it necessary for them to settle on the coast plains of Canaan. The scene sculptured on the walls of Ramses' temple at Thebes. See pages 235, 236.

Of the nine ships engaged, the four having lion's heads at the prow are Egyptian. Three are at the left, and one in the lower right hand corner. The other five ships with goose-heads and long goose necks belong to the Philistines. All the Philistines have feathered head-dresses (see the pictures on page 392).

The Egyptians are over-whelming the enemy with volleys of arrows from their bows, but the Philistines have no arrows. They have only round shields and spears or two-edged swords.

Philistine prisoners may be seen bound in the Egyptian boats (recognizable by their feathered head-dresses), while one Philistine boat in the middle of the bottom row has over-turned and thrown its crew in the ocean.



Samson in the temple, mocked by the Philistine lords and ladies; ladies in full Cretan skirts, men in short Cretan waistcloth; soldiers in feathered head-dress. Samson was the thirteenth judge or leader of the Israelites. Before Samuel came (1) Oth-ni'el, (2) Ehud, who stabbed the fat tyrant of Moab as he sat in his summer-parlor, (3) Shamgar, who slew the Philistines with an ox-goad; (4) Barak and Deborah, the woman, (5) Gideon, (6) A-bim'e-lech, (7) To'la, (8) Jair, (9) the wild outlaw chieftain Jephthah, (10) Ib'zan, (11) E'lon, (12) Abdon, and (13) Samson. After Samson came Eli, the high priest at Shiloh, and Samuel, the last great judge.

These people were the Philistines, children of the old sea-kings, from the distant island of Crete; they who built the palace at Knos'sus, the houses with elaborate bathrooms, and the stadium for bull-grappling, where boy and girl toreadors caught the bull by the horns and vaulted over his back. They had been driven from Crete by hordes of wild Greek warriors, and joining with other sea rovers had come in their swift war galleys bearing down upon Egypt in the days of Ramses III.

But Ramses defeated the Philistines and threw them back from Egypt, and so they had crossed the sea to the rich coast-lands of Canaan, where their people already had trading posts; and there, just before the Hebrews arrived, they



The Philistines with feathered head-dresses, as the Assyrians saw them. From Layard's *Monuments of Nineveh*.

settled in five confederate towns, Gath, Ga'za, Ash'ke-lon, Ash'dod and Ek'ron, each governed by a king. Their warriors wore bronze armor and round head dresses of feathers; they knew how to work in metal, how to make



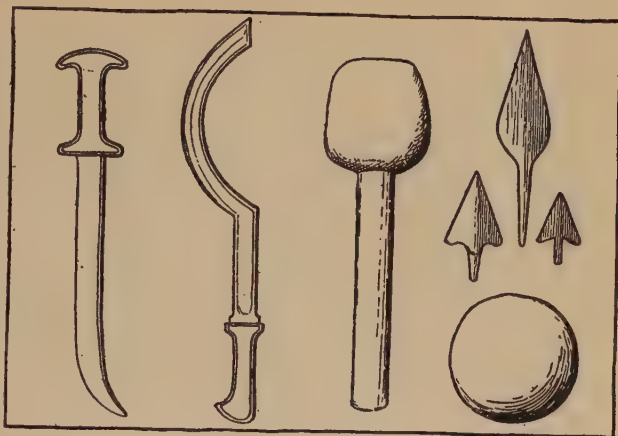
The Philistines with their feathered head-dresses as the Egyptians saw them. A carving from the temple of Ramses III at Thebes. Note their stiff leather skirts.

Weapons found in tombs in Palestine; a dagger, a scimitar, a mace, arrows, and a large ball for a sling.

The presence of iron knives in some of these tombs is of interest. A passage in the Bible, (I Samuel 13:19) says that there was no smith found throughout all the land of Israel, and that the Israelites had to seek to the Philistines whenever they needed a smith. Moreover, the Philistines kept swords and spears away from the Israelites so that in all the land of Israel, only Saul and his son Jonathan owned swords.

Evidently the Philistines were already in the iron age, but allowed only an occasional weapon to get into Israel. Doubtless that is one reason why Shamgar used an ox-goad and Samson the jaw-bone of an ass, when they attacked the Philistines.

Unquestionably in this age, the Philistines far excelled the Hebrews in art and general culture. See page 410.



swords and spears; and the Hebrews had to seek unto them whenever they needed a blacksmith. They far excelled the Hebrews in culture and every art, and gained a dominion over them, which none among the judges could ever entirely break.

Samson, the strong man of Israel, helped his people against them. He tore down the gates of Gaza and bore them away on his back. But Samson was betrayed to the lords of the Philistines by De-li'lah, the woman he loved. His eyes were put out and he was cast into prison in Gaza, and set to grinding corn. And when the lords of the Philistines made merry and gathered together for to offer sacrifices unto Da'gon, their god, they fetched Samson from the prison-house to make them sport. And ladies in full Cretan skirts, and men in gay Cretan waistcloths, looked down and laughed at blind Samson, as their fathers had laughed at the toreadors vaulting over the bulls. And Samson took hold of two pillars of the temple and pulled the whole building down on himself and all the people therein. But the Children of Israel still remained subject unto Philistia.

XVI

The United Kingdom of Israel

Samuel, the Last Great Judge

(ABOUT 1095 B. C.)

Now there was a certain man named El-ka'nah, and his wife Hannah had no children; and she was grieved and wept and did not eat. And she vowed that if she had a son, he should serve the Lord in the Tabernacle all the days of his life. And Hannah bare a son and called his name Samuel. And when she had weaned him, she took three bullocks, an ephah of flour and a bottle of wine, and brought him unto the House of the Lord in Shiloh, unto E'li, the High Priest.

And the child did minister unto the Lord; and his mother made him a little coat, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice. And Samuel grew and the Lord was with him.

And Samuel judged Israel; but the Philistines came and took the Ark of God in battle; and they kept it for seven months till they were troubled with plagues. Then they said: "It is because we have stolen the Ark." And they put the Ark on a cart and turned the kine loose; and the kine took the straight road to Beth-she'mesh. And Israelites were reaping their wheat in the valley and they lifted up their eyes and saw the Ark and rejoiced to see it return.

And Samuel said: "Put away strange gods and serve God only and God will deliver you from the Philistines."

And Israel obeyed, and the Philistines came no more against Israel all the days of Samuel.

But it came to pass when Samuel was old, that he made his sons judges over Israel. And his sons took bribes and perverted judgment. Then all the Elders of Israel said



The kine bear the Ark of the Covenant unguided, from Philistia to Israel's frontier-town, Beth'she'mesh.

unto Samuel, "Thy sons walk not in thy ways. Therefore make us a king to judge us like all the other nations."

But the thing displeased Samuel and he said: "If ye ask a king, ye reject the rule of the Lord your God. A king will take your sons for his chariots, and to reap his harvests. He will take your daughters to be confectionaries and cooks. He will take the tenth of your produce. Say not: 'A king shall reign over us'; for the Lord your God is your king."

Nevertheless, the people said: "Give us a king."

Saul, the First King

(ABOUT 1095-1055 B. C.)

Now there was a man of the tribe of Benjamin whose name was Kish, and he had a son named Saul, a choice young man and a goodly. From his shoulders and upwards he was higher than any of the people. And the asses of Kish were lost, and Saul and a servant went out to seek them; but they found them not. And when they came unto Ramah, Saul said: "Let us return, lest my father be anxious about us."

But the servant said: "Behold, in yonder city is a man of God. Peradventure he can tell us where to find the asses."

And when they were come to the gate of the city, they met Samuel going up to the high place for to offer the sacrifice.

And Samuel said unto Saul: "Go up before me; for thou shalt be king in Israel."

And Saul was astonished and said: "My family is small in importance. Wherefore should I be king?"

But Samuel took Saul and his servant into the guest-chamber, and made them sit in the chiefest place. And thereafter he talked with Saul on the housetop. And the next day he rose up early and walked with Saul to the gate of the city. Then he sent Saul's servant on before, and he took a vial of oil and anointed Saul's head in secret. And he said: "The Lord hath anointed thee king over Israel."

So Saul departed and found the asses; but of the matter of the kingdom, he spake to no one. And Samuel called the people to Miz'pah to choose a king by lot. And Saul was chosen; but when they sought him he could not be found, for he had hid himself amid the circle of baggage that surrounded the encampment. And they ran and fetched him thence, and he stood higher than all the people.

And Samuel said: "Behold whom the Lord hath chosen!"

And all the people shouted: "God save the king!"

But when Saul was gone home to Gib'e-ah, certain men despised him, saying: "How shall this fellow save us?"

Then came Na'hash, the Ammonite, and laid siege to a town of Israel. And the townsmen were sore pressed and cried: "Make peace with us! We will serve thee!"

But Nahash answered fiercely: "On this condition will I make peace,—that ye let me thrust out your right eyes!"

And messengers brought the tidings to Gibeah, and all the people lifted up their voices and wept. And, behold, Saul came from his work following the cattle out of the field, and a fiery rage came upon him when he heard the words of Nahash; and he slew a yoke of oxen and sent the

pieces thereof throughout all Israel, saying: "Whosoever cometh not forth after Saul and after Samuel to deliver his land from the Ammonite, so shall it be done to his oxen!"



A seal of the period discovered at Gezer. The standing figure in the long robe might well be Samuel, the seated figure Saul, the third man an attendant, and beside him, Saul's spear stuck in the ground.

And the people came with one consent, and gathered themselves unto Saul. And they slew the Ammonites until the heat of the day. And when the people saw Saul victorious, they said unto Samuel: "Who questioned Saul's right to rule us? Let such men be put to death."

But Saul said: "There shall not a man be put to death today; for today the Lord hath wrought salvation in Israel."

And all the people went to Gil'gal and made Saul king.

And in the second year of his reign, the Philistines gathered themselves together to fight with Israel, 30,000 chariots, 6,000 horsemen, and people as the sands on the sea-shore. And the men of Israel fled before them and hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And they gathered themselves together, trembling, unto Saul at Gilgal.

And Saul tarried seven days, waiting for Samuel to come and offer sacrifice, as was the right of the priest. But Samuel came not; and Saul was impatient of soul and recklessly went himself and offered the sacrifice. Then Samuel came and said: "Thou hast done foolishly. Thou hast rashly exalted thyself. Thy kingdom shall not continue."

And Saul did evil again; and Samuel came no more to see Saul until the day of his death. But he went unto Jesse, the Beth'le-hem-ite, of the tribe of Judah, to anoint another king. And Jesse made seven of his sons to pass before Samuel, and Samuel looked on the eldest, a tall and stately

lad, and he said: "Surely the Lord's anointed is before him."

But the Lord said unto Samuel, "Look not on his countenance nor on the height of his stature, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

And Samuel said unto Jesse: "Are here all thy children?"

And Jesse said: "Behold, the youngest keepeth the sheep." And he sent and fetched David, a ruddy lad, fair of eyes. And the Lord said unto Samuel: "Anoint him, for this is he."

Then Samuel took a horn of oil and anointed David in the midst of his brethren. And David returned to his flocks; and the spirit of the Lord came upon him from that day forward. And to him, the heavens at night-time declared the glory of God with the brilliance of moon and stars. He looked on the light of the morning when the sky is without a cloud; he saw the tender grass springing up out of the earth by clear shining after rain; and the whole world seemed to him to skip, to sing, to shout, for joy of God, its creator. And his soul was filled with praise for the glory and beauty of God, and the glory and beauty of man whom God had crowned with honor. And he sang with reverent love:

"The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing!
Make a joyful noise unto God; all ye lands,
All the earth shall worship thee and shall sing unto thee;
They shall sing to thy name."

And there came a lion and took a lamb out of his flock. And David said in his heart: "It is God that girdeth me with strength," and he caught the lion by his beard and slew him and delivered the lamb. And God seemed to David like a good shepherd ever guarding his people as a shepherd guardeth his flocks; and he sang in confident trust:



"The Lord is my shepherd, I shall not want;
He maketh me to lie down in green pastures,
He leadeth me beside the still waters;
He restoreth my soul.

Yea, though I walk through the Valley of the Shadow of Death,
I will fear no evil; for Thou art with me;
Thy rod and Thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil; my cup runneth over;
Surely goodness and mercy shall follow me all the days of my life,
And I will dwell in the house of the Lord forever."

But the spirit of the Lord departed from Saul and he was troubled with madness. And Saul's servants said unto him: "Command us to seek out a cunning player upon an harp, for when the frenzy is on thee, he shall play and thou wilt be well."

And Saul heard say that David, son of Jesse, played well; and he sent unto Jesse and said: "Send me David, thy son."

And Jesse laded an ass with bread, and a bottle of wine, and a kid, and sent them by David unto Saul. And when the frenzy was upon Saul, David played before him, fresh and innocent music, full of his trust in God and joy in His creation. So Saul was refreshed and was well and the madness departed from him. And Saul loved David greatly and made him his armor-bearer.

Now the Philistines gathered together their armies to battle; and they stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them.

And there went out a champion of the camp of the Philistines named Go-li'ath of Gath, whose height was six cubits and a span. And he had an helmet of brass on his head and greaves of brass on his legs and he was armed with a coat of mail. And one bearing a shield went before him.

And Goliath cried to the armies of Israel morning and evening for forty days, saying: "Choose ye a man that he may come down unto me! If he kill me, then will we be your servants, but if I kill him, then shall ye be our servants! I defy the armies of Israel this day!"

And Saul and his host were greatly afraid.

Now the three eldest sons of Jesse followed Saul to the battle; therefore David went home to keep his father's sheep. But Jesse said unto David: "Take thou an ephah of

corn and ten loaves and run to the camp to look how thy brethren fare. And carry these ten cheeses to the captain of their thousand."

So David left his sheep in the care of a keeper and went. And he came to the place of wagons as the host was going forth, shouting to the battle. And David left his baggage with the keeper of the baggage and ran into the army that he might salute his brethren.

And behold there came up the champion, Goliath of Gath; and all the men of Israel fled and were sore afraid.

And David said: "Who is this Philistine that he should defy the armies of the living God?"

Then E-li'ab, David's brother, cried: "Why camest thou hither, and with whom hast thou left thy sheep? I know thy pride and the naughtiness of thine heart! Thou art come to see the battle."

But David said unto Saul: "Let no man's heart fail because of this Philistine. Thy servant will go and fight him."

And Saul said to David: "Thou art not able to go; for thou art only a youth, and this giant a man of war."

But David said: "The Lord that delivered me out of the paws of the lion, and out of the paws of a bear, He will deliver me from this Philistine."

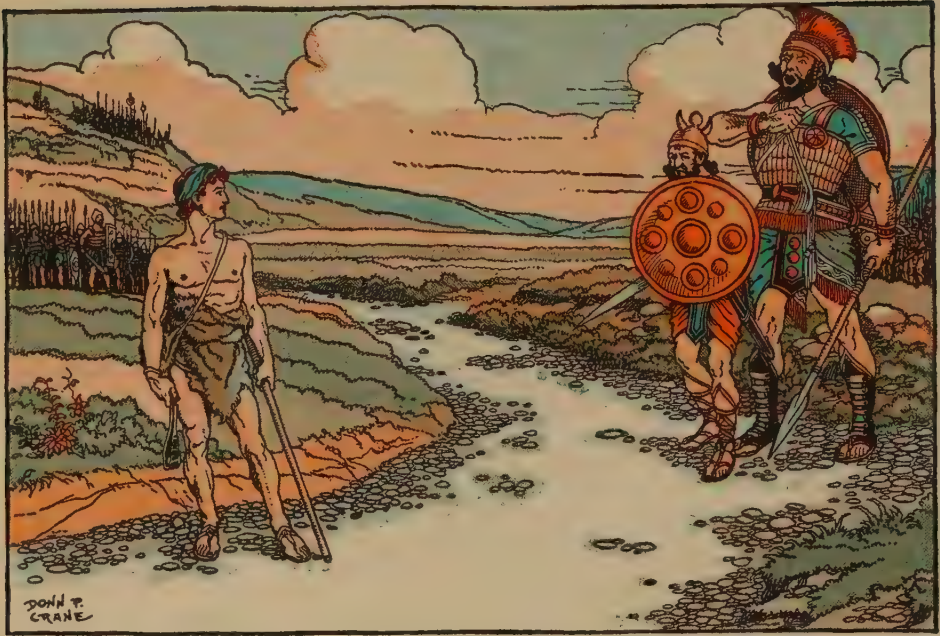
Then Saul said unto David: "Go and the Lord be with thee."

And he armed David with his coat of mail and with his sword; but David said unto Saul: "I cannot go with these, for I have not proved them."

And he took them off, and put the sword away, and chose



A fine Hebrew carving of a lion, cut on a rectangular disc and found at Gezer. The figure, done in the period of David, indicates how common lions were in Palestine in that day.



David and Goliath of Gath fight in the Valley of Elah (Background from a photograph) Israelites encamped on the hill to the left and Philistines to the right. Goliath's feathered head-dress is from paintings, page 392. Goliath was of the ancient race of huge men, the An'a-kim, whom Joshua found in Canaan and whom he destroyed entirely except for a few who settled in Gath and other Philistine cities (Joshua 11:22). See pages 373, 379, 386.

him five smooth stones out of the brook. And he put the stones in his shepherd's bag. And his sling was in his hand.

And the Philistine drew near and the man that bare the shield went before him. And Goliath disdained David, because he was but a youth, ruddy and fair of face, and he cursed David by his gods and cried: "Come to me and I will give thy flesh unto the fowls of the air and to the beasts of the field!"

Then said David to the Philistine: "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand. And all this assembly

shall know that the Lord saveth not with sword and spear, for the battle is the Lord's."

And David ran to meet the Philistine. And he put his hand in his bag and took thence a stone and slang it and smote the Philistine in the forehead. And behold, the Philistine fell flat on his face to the earth. And David ran and drew the Philistine's sword and cut off his head. And when the Philistines saw that their champion was dead, they arose and fled; and Israel pursued them.

Now Saul's son, Jonathan, loved David as his own soul, and he made a covenant with him. And Jonathan stripped himself of his robes, and of his bow and of his girdle and even of his sword, and he gave them to David. And Saul set David over his men of war and all Israel and Judah loved David. But it came to pass when David returned



Saul, in his jealousy, casting a javelin to smite David. The frieze of birds on the wall is copied from a design discovered at Gezer; the tripod with a woman blowing a flute, decorating the standard, was discovered at Megiddo, and shows the crudeness of actual Hebrew work of the period. The pots are copied from pots of the period found at Gezer and show the designs of birds and quaint animals replacing earlier geometric designs.



Michal lets David down through a window. The fate of Michal after this was sad. During David's long years of enforced outlawry, Saul gave Michal to another husband, and it was not until after Saul's death, that David forced this second husband to return Michal. By that time her heart seems to have changed toward David, for in the day of his greatest triumph when he brought the ark up to Jerusalem, it is written that she "despised him in her heart," and mocked at him because he had put his royal dignity aside and danced before the ark. And David put her away thereafter, and she was no longer his wife. See page 412.

from battle, that the women came out of all the cities of Israel, singing and dancing to meet King Saul with tabors, with joy, and with instruments of music. And they said:

"Saul has slain his thousands,
And David his tens of thousands."

And Saul was very wroth and he said: "They have ascribed unto David ten thousands and to me they have ascribed but thousands, and what can he have more but the kingdom."

And Saul eyed David with jealousy from that day forward, and when the madness came upon him, he cast a javelin to smite David; but Jonathan pleaded for David, and Mi'chal, Saul's daughter, loved him; and Saul hearkened unto Jonathan and he gave Michal to David to wife.

Nevertheless, when David went again against the Philistines, Saul's jealousy returned and he cast his javelin once more. And David fled to his home. And Saul sent mes-

sengers unto David's house to lie in wait and slay him in the morning. And Michal said unto David: "Save thyself tonight, or tomorrow thou shalt be slain."

And Michal let David down through a window and he fled. And Michal took an image and laid it in David's bed and she put a pillow of goat's hair for his bolster and covered it with cloth. And when Saul's messengers came, they found only the image in the bed.

Then Saul was wroth with Jonathan because of his friendship with David, and he cast a javelin at Jonathan, crying: "Thou son of a perverse, rebellious woman, thou hast chosen the son of Jesse to thy confusion; for as long as he liveth thou shalt not be king after me."

But Jonathan loved David and thought not of himself.

And David returned no more to court, but dwelt in the cave A-dul'lam, and everyone that was in distress, or discontented, or in debt, gathered themselves unto him, about four hundred in number, and he became captain over them.

And David and his men saved the town of Ke-i'lah from the Philistines who robbed the threshing floors. But the men of Keilah told Saul that David was within their gates,



The goats who were David's companions on the crags, and a wild bird or two, as the Hebrews of the period painted them on their pottery. See the vase page 404. David is repeatedly said to have fled to the crags of the wild goats.



David and his men lead the wild lives of outlaws. Background of this picture copied from a photograph of the wilderness of En-ge'di, showing the Dead Sea in the distance.

and David and his men fled and hid themselves in the wood, in a mountain in the wilderness of Ziph. And Saul sought him every day. But Jonathan went to David to comfort him in the wood. And he said: "Fear not! Thou shalt be king over Israel, and I will be second to thee."

Then the men of Ziph would have delivered David unto Saul; but David went up from thence and dwelt in the wilderness of En-ge'di. And Saul took three thousand chosen men and went to seek David upon the crags of the wild goats. And many a time in those days the heart of David was sore and he cried: "They that hate me without a cause are more than the hairs of mine head! My God, my God, why hast thou forsaken me!"



David's companions, the wild stags of the mountain, as the Hebrews saw them. Beautifully carved stags and the favorite guilloche pattern of twisted strands, carved on a seal discovered at Gezer.

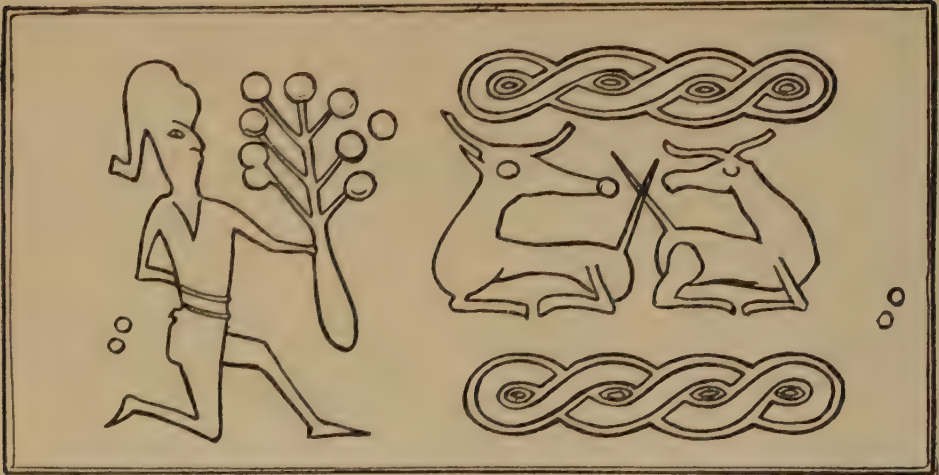
But his soul thirsted after God, to see His power and His glory so as he had seen it in the clear, calm days of his youth. And his confidence returned and he sang:

"The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my life;
Of whom shall I be afraid?
Though an host should encamp against me,
My heart shall not fear."

And Saul came to the sheepfolds where was a cave and he went in and lay down. And David and his men were hiding in the innermost parts of the cave. And the men said unto David: "Behold, thine enemy is in thine hands. Do to him as seemest good unto thee."

Then David arose and cut off the skirt of Saul's robe. But his heart smote him for what he had done; and he suffered not his servants to rise against Saul, for he cried when Saul went out of the cave: "My Lord, the King."

And Saul looked behind him, and David stooped with his face to the earth and said: "Wherefore hearest thou



A man in a belt and necklace, such scanty clothing as David's men must often have worn. The man is pulling up a bush by the roots, as David's men may sometimes have done when greatly in need of food. Beside him sit two stags, suitable comrades for outlaws.

men's words, saying, 'David seekest my hurt'? Look, my father, see! The skirt of thy robe is in my hand. I cut off thy skirt, but killed thee not; and yet thou huntest my life."

And Saul said: "Is this thy voice, my son David? Thou art more righteous than I, for thou has rewarded me good for evil." And he lifted up his voice and wept.

Nevertheless, David and his men gat them up again to their strongholds; and they lived the lives of outlaws, in caves and forests or on high mountain-crags, companions only to shepherds, whom they entreated well, neither stole they aught from the shepherds; for they asked their food of rich husbandmen when they held a sheep-shearing feast, or were gladdened perchance by a gift of bread and raisins and cake, brought them by some good woman, riding upon an ass.

And no sooner was Samuel dead, than Saul came once again, following after David as one doth hunt a partridge.

And David crept into Saul's camp by night and came

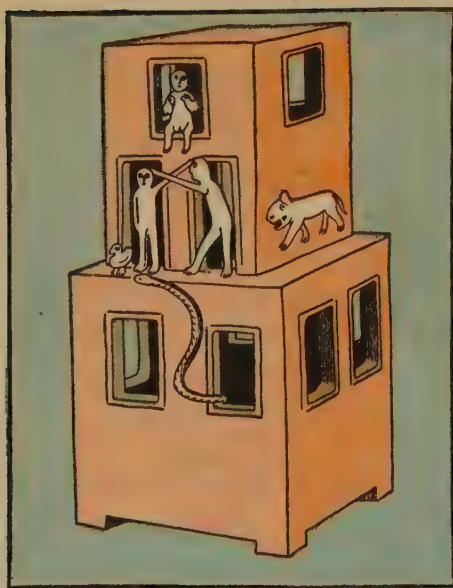
where Saul lay sleeping. And he took the spear that stood in the ground by the side of Saul, and the cruse of water at his head; but he touched not Saul because he was the Lord's anointed.

Then David sought refuge of the Philistines in Gath; and Saul sought no more for him.

But it came to pass in process of time that the Philistines came again to give battle unto Israel; and when Saul saw their host, he was sore afraid and did evil again; for he disguised himself and went to the Witch of En'dor, a woman that had a familiar spirit, such an one as God had commanded Saul to put away out of the land. And Saul bade the Witch of Endor to show him Samuel, which was dead, that he might enquire of Samuel concerning the fate of Israel. And he saw as it were, the appearance of Samuel, foretelling grave disaster. And Saul fell on his face on the earth and there was no strength left in him.



The fish-god Dagon, and two quaint views of a jug, with the figure of the dwarf-god Bes used in one of the temples of Bethshan, the city where the Philistines took Saul's body and his armor. The jugs were found in Bethshan.



The altar of Ashtoreth, discovered at Bethshan, and doubtless the very one which stood in the temple where Saul's armor was hung. The altar is made of pottery in three stages.

On the uppermost stage is a figure of a seated goddess, who must be Ashtoreth. She holds two birds in her arms. Below on the second stage are two men, each with a hand on the other's head. By the side of one is a bird, and under him a snake. Behind the other on the second stage is the figure of a lioness.

The Philistines, who came to Canaan with such a wonderful past of beautiful art-work in Crete, were in the last stages of the decline of their artistic ability, when they arrived in Canaan, and apparently soon degenerated to making the same sort of rude statues and designs as the Canaanites and Hebrews, as this altar plainly shows.

and put it in the house of Ash'to-reth; and they fastened his body to the wall of Beth-shan.

And behold, there came a man out of the camp of Saul with his clothes rent and earth upon his head. And he fell on the earth before David and said: "Saul and Jonathan are dead!"

And David rent his clothes and mourned and said: "How are the mighty fallen! I am distressed for thee, my brother Jonathan. Thy love to me was wonderful, passing the love of women."

And the battle went sore against Saul, and the men of Israel fled. And the Philistines followed hard after Saul, and they slew Jonathan and other two sons of Saul. And the archers hit Saul and he was sore wounded. Then said Saul to his armor-bearer: "Draw thy sword and thrust me through."

But his armor-bearer would not. So Saul took a sword and fell upon it. And when his armor-bearer saw that Saul was dead, he fell likewise on the sword and died.

And the Philistines found Saul and his sons fallen in Mount Gil-bo'a. And they cut off Saul's head and put it in the temple of Da'gon; and they stripped off his armor



The Jebusites taunt David by placing their blind and lame on the wall of their ancient fortress at Jerusalem. It is probable that the Salem whose priest-King Mel-chis'e-dek went out to meet Abraham when he returned from the battle with the Four Kings, about 2100 B.C., was Jerusalem. Jerusalem is first mentioned in historical records in the clay letter written by the Egyptian governor of Jerusalem and begging help of Pharaoh Akhnaton about 1300 B.C. This letter was recently found at El-Amarna in Egypt. See page 216. Mt. Moriah rises beyond the walls.

David, the Great King

(ABOUT 1055-1015 B.C.)

Then David went up to Hebron and the men of Judah made him king over Judah. But Abner, captain of the hosts of Saul, made Ish-bo'sheth, son of Saul, king over Israel; and there was long war between the house of Saul and the house of David.

And Jo'ab, David's friend, fought with Abner at Gibeon, and Abner was beaten and fled. Nevertheless, in his flight, Abner slew Joab's brother, who pursued him, fleet as a roe.

And it came to pass after seven years that Abner quarreled with Ish-bo'sheth and came to join David at Hebron.

And David received Abner kindly, but Joab trusted him not, because he had slain his brother; and when Abner set forth to return again to his home, Joab sent messengers unto the well of Si'rah, to bring him back to Hebron.

And Joab took Abner aside in the gate as if to speak to

him quietly; and he smote him till he died. And when David heard it, he lamented and Joab he sternly rebuked.

But the hands of Saul's son were feeble, as soon as Abner was dead, and two captains of Israel slew him, and all the tribes of Israel anointed David king.

Thereafter, David went up from Hebron to possess himself of Jerusalem, an ancient mountain fastness where dwelt the Jeb'u-sites (for the children of Israel had not yet taken that stronghold).

And the Jebusites mocked at David; for they thought their city so strong that he could never take it. And they set their blind and their lame on the walls to be for a taunt unto David. And they cried aloud to his men: "The blind and the lame are enough to defend these walls. Except thou take them away, thou shalt not come in hither!"

Nevertheless, in the cliff, far below their ancient stronghold, there lay a hidden spring to which they had built a tunnel cut straight down through the rock. And David knew of that spring and that tunnel within the rock whereby they drew up their water. And David cried to his men: "Whosoever goeth up first by way of the gutter and smiteth the Jebusites, he shall be chief and captain over the host!"

And his men went secretly into the cave by the spring, and Joab went up first through the tunnel in the rock; and Joab surprised the city and took it. Therefore Joab became Chief of David's host.

And David dwelt in Jerusalem and repaired it and made it the capital of his kingdom. Therefore they call it the City of David. And David said: "Let us bring the Ark of our God up hither; for we enquired not at it all the days of Saul."

And David and all Israel put the Ark on a new cart drawn by oxen and they brought it up with shouting and with



David's men approach the old Jebusite stronghold of Jerusalem, with the entrance to the spring below. This oldest city of Jerusalem was built on the small pear-shaped Hill of Ophel, and was protected on three sides by the sheer drop of its cliffs to the Kedron and Tyropæan Valleys, the narrow neck of the hill being defended by a moat which separated it from the higher Mt. Moriah, later to be bought by David as the place where he "built an altar" and where Solomon built the temple; but in these days, as the picture shows, the threshing floor of Ornan, the Jebusite.

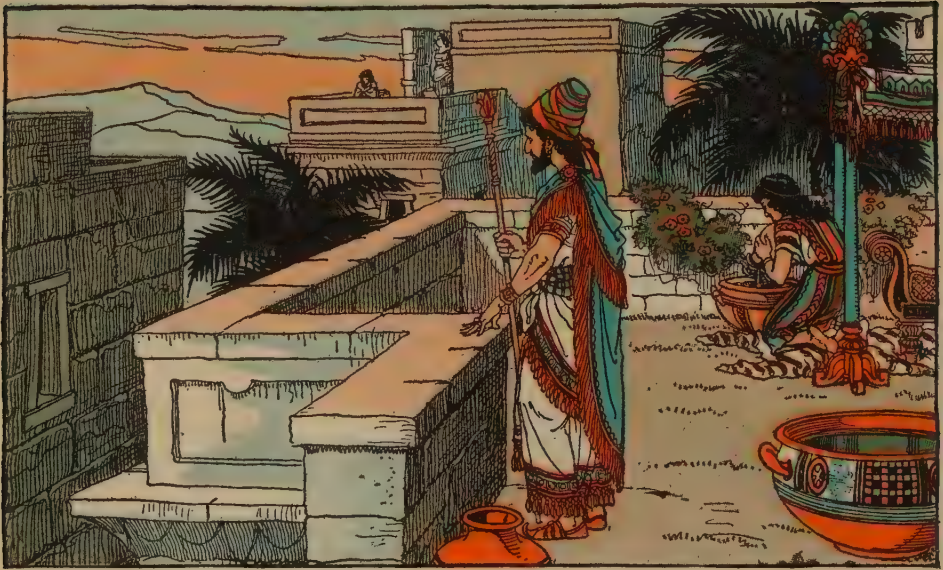
The course of the old walls of this very ancient city may be traced today in Jerusalem; the very tunnel through which Joab went up has been discovered, leading straight up through the rock from the Virgin's Spring; and ruins of the large tower at the right may still be seen by visitors as a witness to David's work.

David's wall was built like the old Jebusite wall, of medium sized, rudely rounded, irregular stones, put together with no mortar, the cracks between merely filled up with small stones; but directly next the wall of David's building is some repair work done by Solomon, his son, and the immense difference appears at once,— David's stones are rudely chipped with no chisel, but with a hammer, probably of stone; Solomon's are finely squared and smoothly chiseled blocks, made by the far superior metal tools of his Phœnician workmen and they are fitted squarely together with no cracks between. It is clear that the real civilization of the Hebrews was due to the wisdom of Solomon who introduced foreign skill to Jerusalem.

The background of this picture was made from a sketch based on the results of excavations and reconstructed by E. F. Beaumont, *American Colony, Jerusalem*.

dancing, with sound of the cornet, and with trumpets, and with cymbals, and with harps. And they set the Ark in the middle of the tent that David had pitched for it; and they offered burnt offerings before God. And David made many sweet psalms to sing before the Lord. Therefore did men call him the sweet psalmist of Israel.

And David had many wives and many sons. And he built him a palace in Jerusalem; and Hiram, the Phœni'cian, King of Tyre, the foremost city of sea-going traders



David walking on the roof-top. In Palestine, the roofs were flat, surrounded by a little parapet; and people often walked or sat on their roof-tops. Samuel communed with Saul on his housetop at Rama (see page 396).

in all the ancient world, sent him sweet smelling cedars from Lebanon with masons and carpenters to build the house.

And it was in David's mind likewise to build an house for the Ark, a temple to the Lord; but because he had been a man of war, the Lord forbade him, saying: "Thy son shall be a man of rest. He shall build Me an house."

So David set himself to gather gold and silver, brass, and iron, and stone, that his son might make the house of fame and glory throughout all lands. And David subdued the Philistines, the Moabites, the Syrians, and the Edomites, and they sent and paid him tribute.

And David likewise subdued the children of Ammon, but while his men besieged Rabbath, the capital city of Ammon, David tarried at Jerusalem. And at eventide he arose from his bed and walked on the roof of the palace. And from the roof he saw a woman bathing. And the woman was very beautiful; and David sent and enquired after her. And

it was told him she was Bath-she'ba, the wife of U-ri'ah, the Hittite, a good and valiant man, then with the army at Rabbath Ammon.

And David was sore tempted and he wrote a letter unto Joab, the captain of the host, saying: "Set ye Uriah in the forefront of the battle and retire ye from him that he die."

And Joab assigned Uriah unto a place for valiant men. And the men of the city came out and fought in the field, and Joab's men went after them even to the gates of the city; and the shooters shot from the walls and many fell, and Uriah, the Hittite, died.

Then David took Bathsheba, when her days of mourning were over, and made her his wife and she bare him a son. But the thing was a grievous sin and the child of Bathsheba died, and David cried to the Lord in passionate repentance:



Joab assigns Uriah to the forefront of the battle at Rabbath Ammon. Background sketched from photographs taken by the editor. The capital of the turbulent Ammonites was four days journey by caravan east of Jerusalem. It stood on a rocky hill at the head of a spring and the chief feature of the landscape was a beautiful brook flowing below, the banks edged with slender poplars, graceful willows and little patchwork gardens. Today the huddled Arab city of Amman, capital of Trans'jor-da'nia, stands on the site of the ancient Rabbath Ammon.

"Have mercy on me, O Lord, according to Thy loving kindness;
According unto the multitude of Thy tender mercies,
 blot out my transgressions,
Wash me thoroughly from mine iniquity and
 cleanse me from my sin;
For I acknowledge my transgressions,
 and my sin is ever before me.
Create in me a clean heart, O God,
 and renew a right spirit within me.
Restore unto me the joy of Thy salvation,
 and uphold me with Thy free spirit."

But the days of David thereafter were days of disaster and sorrow. His children quarrelled amongst themselves, and Ab'sa-lom, his favorite son, rose up and slew his brother and fled from the face of the king. And David suffered sore grief for the love he bare both sons. But when he had forgiven Absalom and kissed him once again, the vain youth prepared him chariots and horsemen and fifty men to run before him. And he stood by the gate of Jerusalem, and to every man that was not of the tribe of Judah, he spake against the King, and he stole the hearts of the men of



Absalom stealing the hearts of the men of Israel. Judah and Benjamin seem very early to have felt some separation between themselves and the other ten tribes of Israel. The men of Israel first mocked at Saul, and refused to have him as King, while Judah and Benjamin accepted him. David was king at first only over Judah; Israel had not acknowledged him until Saul's son was slain. Therefore, Absalom, naturally turned to the men of Israel.



Israel and went to Hebron and set himself up to reign over Israel. And there was war between David and Absalom, and David was forced to flee from Jerusalem. But when the troops were come together to battle, David commanded his captains, saying: "Deal gently for my sake with Absalom."

And there was a battle in the wood, and the servants of Absalom fled. And Absalom rode on a mule and the mule ran under the thick boughs of a great oak tree, and Absalom's head caught hold of the oak, and the mule that was under him went away, and Absalom was left hanging between the heaven and the earth. And a certain man told Joab. And Joab took three darts in his hand and thrust them through the heart of Absalom.

And David sat at the gate of the city waiting for news of the battle. And messengers came and told him that Absalom was dead. And the King went up to the chamber over the gate and wept. And he covered his face and cried with a loud voice: "Oh my son, Absalom! O Absalom, my son, my son!"

Thus Israel came again unto a union with Judah under the rule of David; but the heart of the King was sad.



Solomon the Magnificent

(ABOUT 1015-975 B.C.)

Now Bath-she'ba bare unto David in his old age a son named Solomon; and the boy was white and ruddy, the chiefest among ten thousand. His locks were black as a raven, his eyes as the eyes of doves; he was altogether lovely. Like a roe or a young hart, he leapt upon the mountains, he skipped upon the hills. He stood behind a wall, he looked forth at a window, he showed himself through the lattice.

And the lad was dear to David, tender and only beloved in the sight of Bathsheba, his mother. And the old man hoped that the life of this darling among his sons would not be like his own, full of wars, dark crimes and deep, heart-rending sorrows; but blameless, pure and peaceful, fulfilling the ideals for which he had striven in vain. And he taught the boy with care, saying: "Wisdom is the principal thing. Therefore, get wisdom, and with all thy getting, get understanding. Be thou strong and show thyself a man. And keep the commandment of the Lord, thy God."

And David promised Bathsheba to make her son king

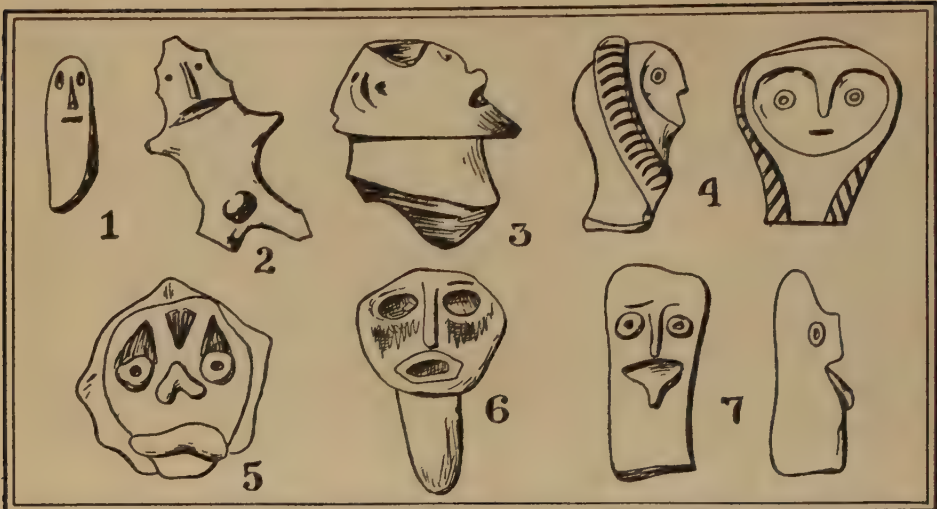


in his stead, and he set his older sons aside, and bade men bring him Solomon. And the priest anointed the youth and set him astride the king's own mule and brought him unto the palace. And men blew trumpets before him and shouted: "God save King Solomon!"

And Solomon grew in wisdom and ruled his people with justice; for he yearned above all else for an understanding heart to discern between good and evil. And Judah and Israel dwelt safely all the days of Solomon; for the wars of David were over, the kingdom was large and peaceful; the nations round about were subdued and paying tribute, and all the tribes were one.

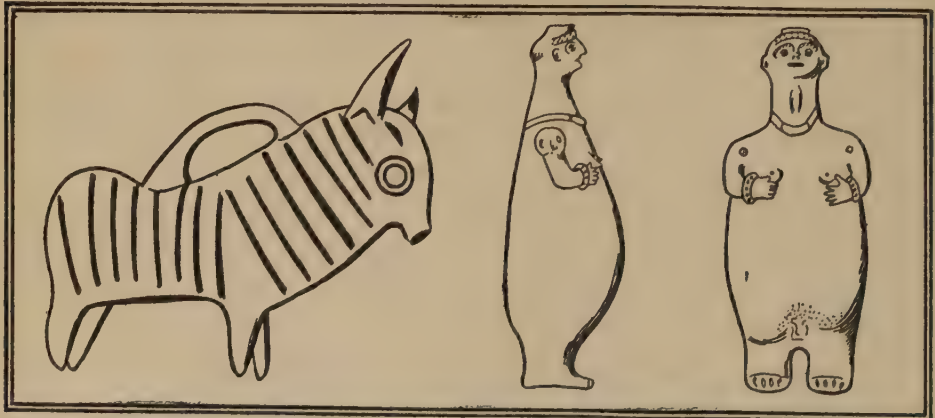
And Solomon grew in magnificence, mighty in glory and majesty; and he took to him wives, kings' daughters, glorious in raiment of needle work. Men sang of his bridals for ages in the beautiful *Song of Solomon*.

Rise up, my love, my fair one, and come away;
For lo, the winter is past, the rain is over and gone;
The flowers appear on the earth,
The time of the singing of birds is come.

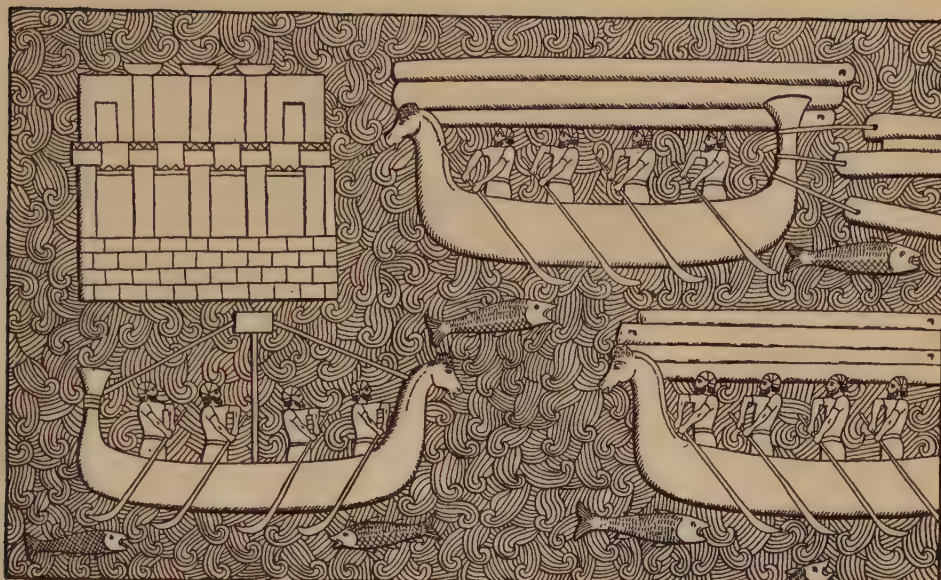


Some of the art work of Solomon's countrymen which indicates why he had to hire Phoenician workmen from Tyre to beautify the temple. At first, the Hebrews made only bodies of men with no limbs (figure 1). In figure 2, arms and legs are added (1000-550 B.C.). 3 adds a beard; 4 has a head-dress; 5 very remarkably, has a moustache and no beard; his moustache, his eyes, and nose are bits of clay stuck on; 6 has hollows for eyes and mouth, and grooves to represent lips; 7, is saucily sticking out her tongue, and since it has no beard, is apparently a lady! All these figures were found at Gezer.

And Solomon set himself to build the temple. And he made a treaty with his father's friend, Hiram, King of Tyre. And Hiram sent cedars of Lebanon, and furnished cunning craftsmen to work beside Solomon's builders. And the



This figure of a Goddess is in the form of a vase ten inches high. The mouth of the vase is in the top of the head. There is a band around the hair, with a collar around the neck, and jewelled bracelets at the wrists. There are holes at the shoulders apparently for suspending the vessel. Its date is just about Solomon's time (1000 B.C.) and it was found at Gezer. The animal is also a vase, its snout forming a spout (Gezer—1000 B.C.).



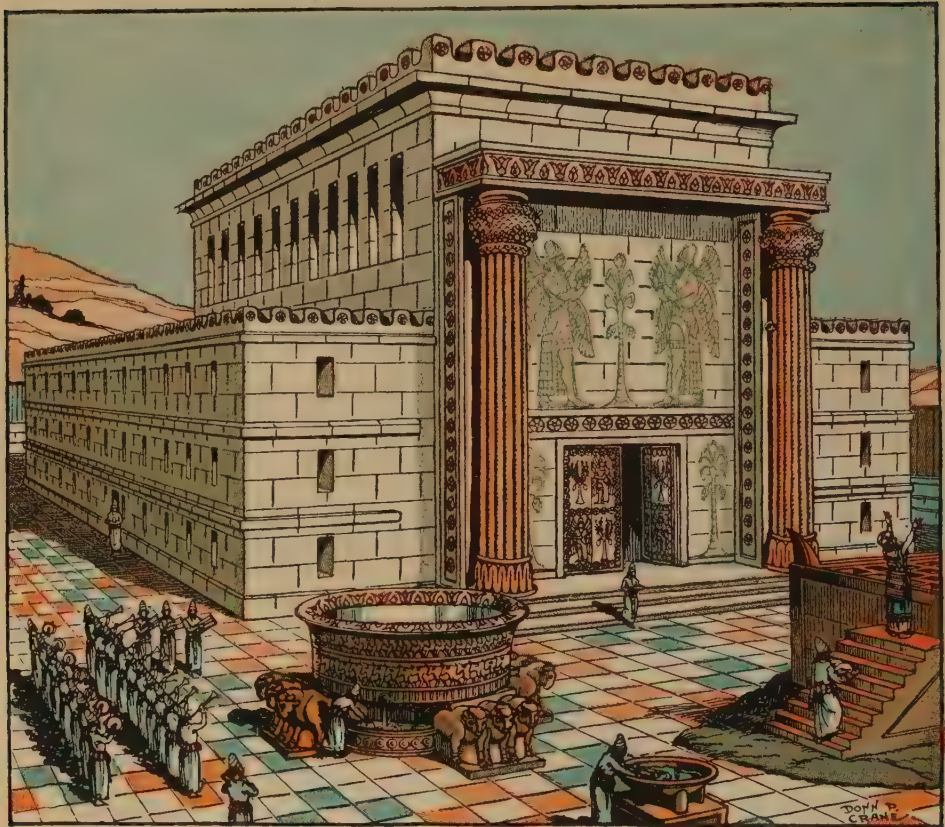
Bringing cedars from the famous cedar forests on the slopes of the Lebanon Mountains. From an Assyrian stone carving. Note the beautiful carvings of horses' heads on the prows of the boats and the fish-tails on the sterns. Boats were flat-bottomed with bows and sterns equal in height. Oars apparently had no oar-locks, but were used like poling. One boat has masts for sails. The logs are seen above the boats or dragging in the water behind. In the upper left corner rise the double lines of walls and towers that enclosed the island city of Tyre, the most important city of ancient Phoenicia. Phoenicia, with its great merchant cities of Tyre and Sidon, was the greatest trading nation of the ancient world. It lay a narrow strip of sandy coast, just north of Palestine.

pure white blocks of stone were shaped within the quarry, so there was neither hammer nor axe nor any tool of iron heard in the house while it was building.*

And the temple was built like the tabernacle, an oblong Holy Place with a smaller Holy of Holies, surrounded by chambers for priests and courts for the congregation.

And when the temple was finished, Solomon knelt before the altar and cried: "Will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee, how much less this house which I have builded. Yet hear thy people Israel when they shall pray toward this place."

*The temple was made of the glistening white stone still to be seen in Solomon's Quarries in Jerusalem; and stones have been found on the temple site today with the drippings of the paint marks of the quarrymen running upward, thus proving the Bible statement true,—the stones were all prepared and marked in the quarry so that no sound of chisel or hammer should be heard in the temple, and when they were laid some were laid with the mark upside down, which accounts for the stones found with drippings running up. Enormous difference appears between the finely squared and chiseled blocks made by Solomon's Phoenician artisans and the crude stones of David's time which were shapelessly hacked with stone tools and are still to be seen in remnants of David's wall unearthed on the Hill of Ophel.



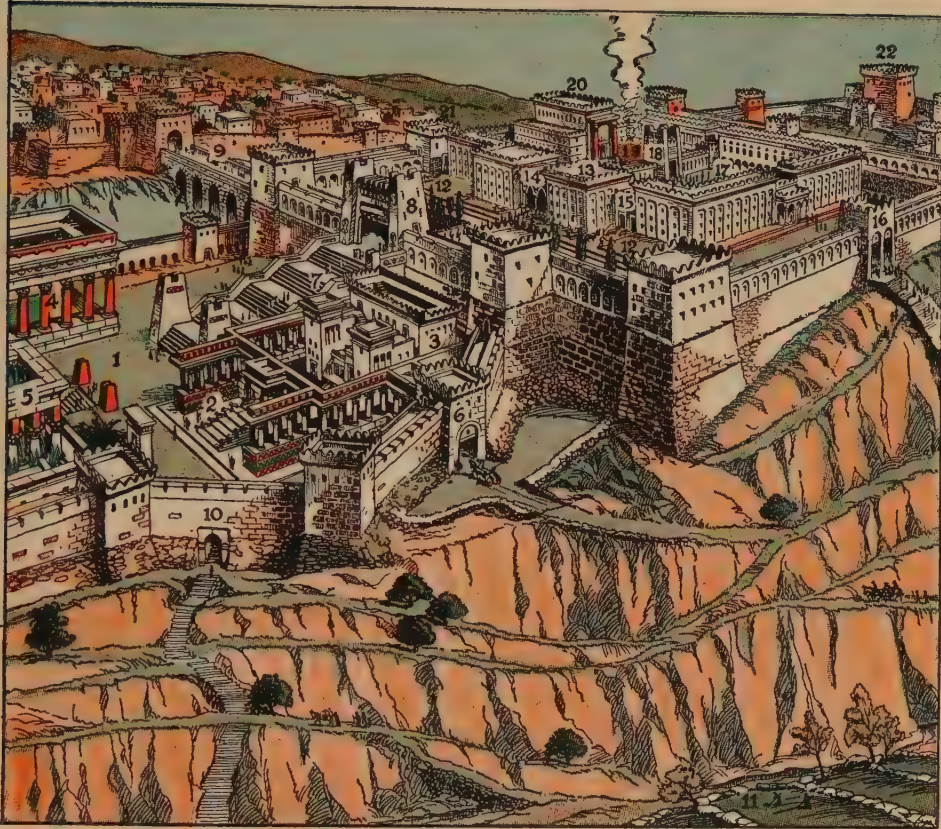
Solomon's Temple facing east with the great brazen sea resting on 12 oxen standing to the left of the picture. One of the brazen lavers on wheels is shown in the middle foreground and directly in front of the temple stands the great altar for burnt offerings with horns at its 4 corners. The altar stood on the rock crowning Mt. Moriah where tradition said Abraham took Isaac to sacrifice him and where David had built his altar on land bought from Ornan the Jebusite. This rock, carefully walled in, is still to be seen in the center of the Mosque of Omar which stands today on the site of Solomon's Temple.

There were 100 brazen lavers in the temple court and they were used for washing the animals which were to be sacrificed. Probably the great brazen sea which held 24,000 gallons of water, was a sort of reservoir holding water for general use, as very little water came up in the temple grounds.

The temple was 90 feet long x 30 wide x 45 high. It was divided like the tabernacle into 2 parts,—the small Holy of Holies (30x30 feet) and the outer Holy Place (60x30 ft.). In the Holy of Holies stood the Ark of the Covenant guarded now not only by the cherubim on its lid but by 2 standing golden cherubim who touched wings above the Ark. As in the Tabernacle, the Holy of Holies was shut off from the Holy Place by a curtain embroidered in blue and purple and scarlet. Before these curtains stood the altar of incense and the table of showbread as in the tabernacle; but there were now 10 golden candlesticks, 5 on each side of the room. The door and the walls of the temple were carved with figures of cherubim, palm trees and open flowers, and were overlaid with gold.

Against 3 sides of the temple were built rows of chambers for priests, rising in 3 tiers, half way up the height of the temple and entered by winding stairs from within. Above the chambers were the "windows of narrow lights."

Before the building was a porch supported on two huge brass pillars called Jachin and Boaz. They had great bulging capitals overlaid with nets of checkerwork and draped with wreaths of chain-work from which hung scores of brazen pomegranates. The pillars were joined to the porch with a design of lilies, probably the conventional lotus lily of Egypt; for the Phoenicians who built the temple for Solomon had no original art of their own, but cleverly combined Egyptian and Assyrian models.—Egyptian lotus-lilies and Assyrian four-winged cherubim. The temple is described in I Kings, 6 and 7, and II Chronicles, 3 and 4.



The Temple with all its courts and the connecting palace of Solomon. The public entrance to the palace was on the square marked (1). From here one entered either (2) the Porch of Judgment where stood Solomon's great throne with his private apartments behind it (3), or turned to the right into (4), the magnificent House of the Forest of Lebanon, the palace for grand public functions, built of fragrant cedar wood from the forests of Lebanon and so splendidly furnished that all its vessels were of gold and on its walls hung 300 shields of solid gold. (5) was the House of Pharaoh's Daughter, (6) was the Horse Gate "by the which the horses came into the King's house" and where Queen Ath-a-li'ah was later to be slain. (10) was the gate through which the road led down to (11) the King's Gardens, beautiful little green patches of kitchen gardens rising in terraces.

The magnificent flight of stairs marked (7) was the "ascent by which Solomon went up the House of the Lord," which so astonished the Queen of Sheba by its splendor. These steps led from the lower level of the pear-shaped Hill of O'phel where stood the Jebusite stronghold and David's ancient city, up through the palace buildings to the higher level of Mt. Moriah and the temple.

In the background the bridge of arches marked (9) led over the Valley of the Cheesemonger's, called the Ty-ro-pae'an Valley, which cut Jerusalem in two, separating Mt. Moriah from Mt. Zion. Ruins of this arch may be seen today in Jerusalem and are called from the man who discovered them, Robinson's Arch.

Entering the temple by the gate marked (8), one mounted to (12), the Court of the Gentiles beyond which foreigners were forbidden to go. To the left was the West Gate (21). In front were the Water Gate (14), the House of the High Priest (13), and the gate through which the animals were driven for sacrifice (15).

From the eastern front of the temple one entered the Court of the Gentiles by the East Gate (16), later called the Gate Beautiful and still to be seen in Jerusalem under the name of the Golden Gate. Passing a second gate one entered the Court of the Congregation (17) later called Court of the Women. In front was the High Gate or Gate of the Guard (18), passing through which one entered the Court of the Priests (19), with its brazen altar for sacrifice, and came face to face with the temple itself (20), as shown on page 422. Above the wall of the court, rose the towers of Han-an'e-el and Mea (22) fortifications of the temple. Solomon's palace is described in I Kings 7: 1-12



And Solomon built himself a magnificent palace, and a house for Pharaoh's daughter whom he had taken to wife. And he built up cities in the wilderness and made a navy of ships at E'lath on the Red Sea. And Hiram sent shipmen of Tyre to teach the servants of Solomon knowledge of the sea.

And the Hebrews went down to the sea in ships, and did business in great waters. And once in every three years Solomon's navy came home, bringing gold and silver, ivory and apes and peacocks.

And the king made a great throne of ivory overlaid with gold; it stood atop six steps, each guarded by golden lions.

And all King Solomon's drinking vessels were of gold, and he had shields of gold and he made silver to be in Jerusalem as stones. And he had 40,000 stalls of horses for his chariots, and twelve thousand horsemen and dromedaries. And he exceeded all the kingdoms of the earth for riches and for wisdom. And Solomon spake many proverbs and gathered into a book the proverbs of the land.

Now when the queen of Sheba heard of the fame of Solomon, she came to prove him with hard questions, and she

came with a very great train, with camels that bare spices and gold and precious stones. And she communed with Solomon of all that was in her heart. And Solomon answered all her questions. And when she had seen all Solomon's wisdom and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up to the house of the Lord, there was no more spirit in her. And she said to the King: "It was a true report that I heard in mine own land of thine acts and of thy wisdom. Behold, the half was not told me."

And she gave the king an hundred and twenty talents of gold and of spices very great store, and precious stones. And King Solomon gave unto her whatsoever she asked of his royal bounty. So she turned and went back to Sheba.

But it came to pass when Solomon was old that his heart was no longer perfect with the Lord his God. His too-much

splendor undid him, and he loved many strange women of the Moabites, of the Ammonites, of the Edomites, and the Hittites, and he sacrificed to their gods, to Ash'to-reth, the goddess of the Phoenicians, to Che'mosh, the abomination of Moab, and to Mo'lech, the abomination of Ammon.



A figure of Ashtoreth made about Solomon's time and found at Gezer. As the nourishing earth-mother, Ashtoreth always offers her breasts to feed the world. She is a symbol of mere material growth and sustenance. Therefore her worship was gross feasting and junketing. See the vase, page 420, also page 481.



An ancient figure of Mo'lech from a private museum in Jaffa. Mo'lech was the cruel and blood-thirsty god of the Ammonites. It was to him that the Hebrews so insistently offered human sacrifice. "They made their sons and their daughters to pass through the fire unto Molech," the Bible frequently says.



A-hi'jah the prophet rends his garment in twelve pieces and gives ten pieces to Jeroboam, to signify that ten tribes of Israel will separate from the two tribes of Judah and Benjamin and make Jeroboam King of Israel.

Moreover Solomon oppressed Israel with governors and tax-gatherers, but his own tribe of Judah he oppressed not.

And it came to pass as Solomon was repairing the wall of Jerusalem that he looked on a certain young man born of the tribe of Ephraim, Jer'o-bo'am by name, the son of a widow woman. And Jeroboam was a mighty man of valor, and Solomon seeing him, that he was industrious in the work, made him ruler over all the house of Joseph.

But it chanced that Jeroboam went forth of the city gates. And the prophet, A-hi'jah, met him; and they two were alone in the field. And Ahijah's heart was grieved because of the sins of Solomon; so he took the new garment wherewith he was clad and rent it into twelve pieces. And he said unto Jeroboam: "Take thee ten pieces; for thus saith the Lord: 'I will rend the kingdom out of the hand of Solomon and give ten tribes to thee.' "

And when Solomon heard what Ahijah had done he sought to kill Jeroboam; but Jeroboam fled unto Shi'shak, King of Egypt, and was there until Solomon died.

XVII

The Divided Kingdoms

Israel and Judah

(965-586 B. C.)

Now Solomon died, and the men of Israel came unto his son, Re-ho-bo'am, at Shechem, saying: "Thy father made our yoke grievous. Lighten thou our service."

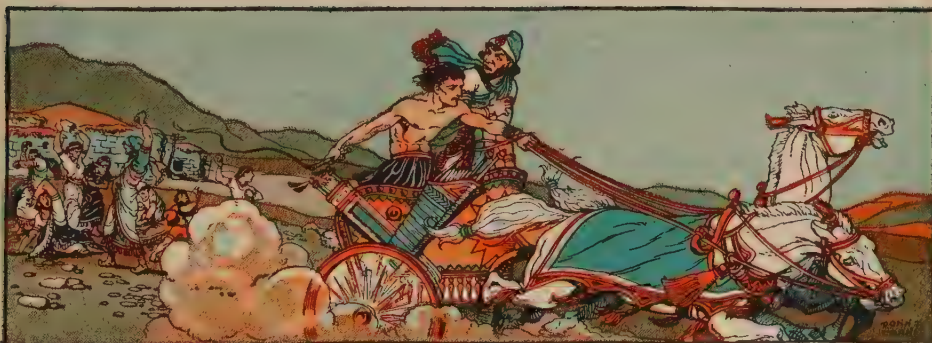
Then Rehoboam asked counsel of the old men, Solomon's counsellors, and they said: "Lighten their yoke."

But Rehoboam consulted the young men, which had grown up with him, and they said: "Say to this people, 'I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions!'"

And the King answered the people thus roughly. Therefore ten tribes revolted and called Jeroboam home from Egypt to be their king. And they stoned Rehoboam's tax-gatherer; and Rehoboam fled from Shechem.

So Israel rebelled against the house of David.

Henceforth there were two Hebrew kingdoms, Judah to the south and Israel to the north. And Rehoboam had war continually, war with Jeroboam and with Shi'shak, King of Egypt.



The men of Israel stone Rehoboam's tax-gatherer and revolt from Judah. Rehoboam flees in his chariot from Shechem which city later became Jeroboam's seat of government.



Rehoboam being led a captive to Shishak (or She'shonk), from Shishak's sculpture at Kar'nak, which records his victories (926 B.C.). The hieroglyphics read: "Kingdom of Judah." This sculpture also contains the first historical mention of Abraham, 1200 years after his time, in listing among conquered cities, "the Field of Abraham." See page 246.

And Jeroboam feared lest the hearts of his people should return unto Rehoboam, if they went up year by year to do sacrifice in the House of the Lord at Jerusalem. So he made two calves of gold and set them up as gods, the one in Bethel, the other in Dan.

Thus Jeroboam did evil, and there fell on Israel days of confusion and inner revolt; for one Ba'a-sha slew Jeroboam's son and all his line; and Zimri slew Baasha's son as he drank himself drunk in Tir-

zah; and Omri, Captain of the Host, laid siege to Zimri, till Zimri set his own palace afire and burned himself within it.

Then Omri reigned and brought order in Israel. And Omri bought the hill of Samaria and made his capital there. And all these kings of Israel worshipped the golden calves; but Asa, king of Judah, and Je-hosh'a-phat his son, lived righteously and justly.

And Judah and Israel both were exceedingly little nations, compared with the might and glory of Egypt and Assyria.

Judah, the southern kingdom, was a race of highland shepherds, dwelling on stony hills. Perched amid her mountains, Judah sat as an eagle, beholding the nations of earth, their glory and their



Historical mention of Jeroboam in a seal discovered at Megiddo. The seal reads "Shema, servant of Jeroboam." Jeroboam's fear of Rehoboam led him to introduce idolatry into Israel to keep people from going to worship at Jerusalem.



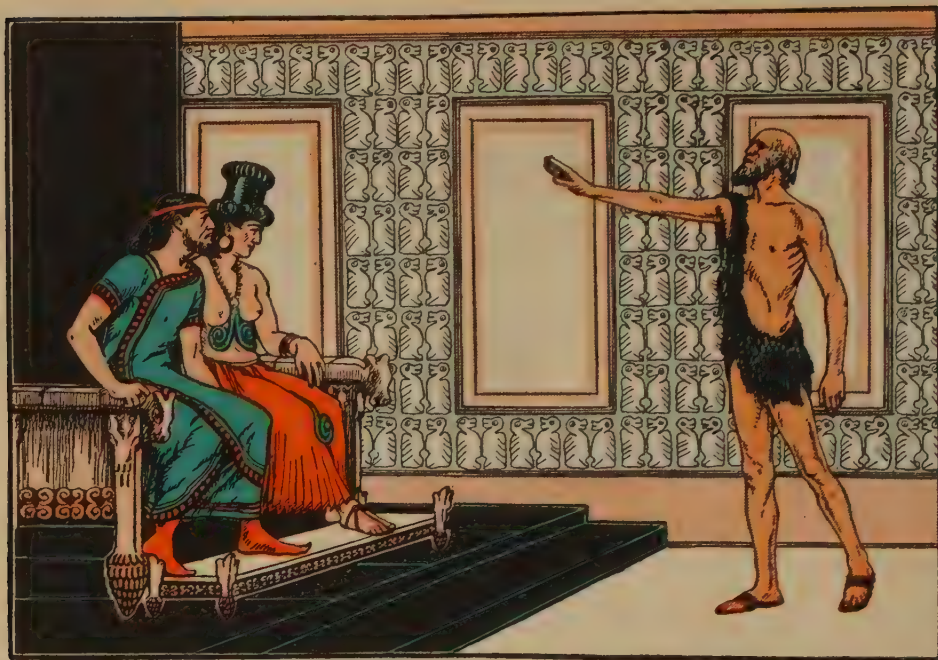
The gate of Samaria, where ruins of the palace built by Omri and Ahab, may still be seen today. Samaria, the capital of Northern Israel, rose on a beautifully rounded hill, 330 feet above a rolling plain.

splendor, but shut off from them all by her girdle of rocky hills. Therefore the people of Judah held more securely to God and their own old native customs.

Israel, on the contrary, the northernmost of the kingdoms, was open, fair, and smiling, a place of gentle mountain slopes and green and fertile valleys. Israel was more warlike, more of a trading nation, more open to foreign influence; for Israel's stretch of sea-coast was then the world's great war-path, over which Assyria went marching to the southward, and Egypt to the northward, whenever the two great rivals would meet and fly at each other's throats.



Israel and Philistia, the bridge between Egypt and Assyria, with Syria the buffer-state, holding Assyria back from Israel. Judah with no sea-coast, alone in her mountains, a little strip of land only 55 miles long by 25 miles broad.



Elijah suddenly appears before Ahab and Jezebel in their ivory-panelled palace. The bird figures in ivory paneling on the wall were discovered at Gezer. Such were the ivory palaces of Ahab and of Jeroboam II. The costume of Jezebel is taken from the little Phoenician statue on page 432.

Elijah, the Fiery Prophet, the Champion of Jehovah

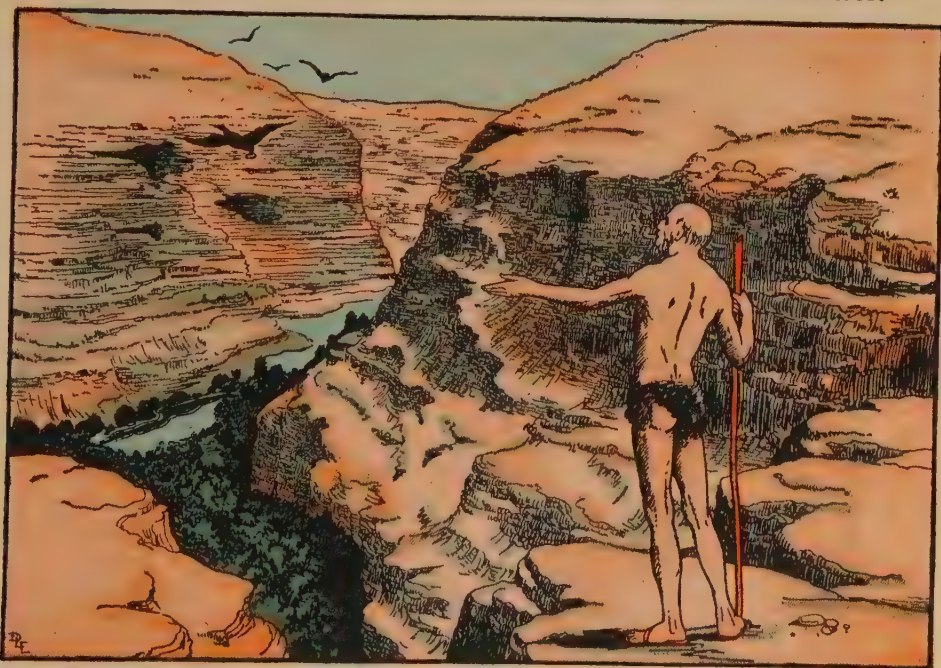
. (ABOUT 875 B.C.)

Now it came to pass in process of time that Ahab, the son of Omri, reigned over Israel. And Ahab loved splendor, and he built cities and made him an ivory palace. And he held Moab under with a heavy hand, and he yearned to make Israel great as Solomon had in his day. Nevertheless, Ahab did evil more than all who went before him. For he took to wife Jez'e-bel, daughter of Eth'ba'al, king of Tyre, and she stirred him up to wickedness. And he reared an altar in Samaria to Mel'kart the sun-god, the Tyrian Baal. And Ahab and Jezebel made the worship of Baal, with all its evil rites, the state religion of Israel. And Jezebel took the

prophets of Jehovah, men who dwelt together in guilds seeking to know the will of God, and she had them, every one, slain, save only for an hundred that a good man hid in a cave and fed with bread and water. But the 450 prophets of Baal, Jezebel took to the palace to eat at her own table.

And there was kindled a flame in the heart of Elijah, the Tishbite, where he dwelt on the east of Jordan mid the stony mountains of Gil'e-ad; for he saw that the time was come when Israel must choose—would she serve God or Baal?

On a sudden Elijah came down from his mountains, startling in his abruptness, and he stood before Ahab with unshorn locks and a girdle of goatskin about his loins, a figure austere but majestic. And he said: "Because of what thou hast done, there shall be neither rain nor dew in Israel."



Elijah in the days of famine and drought, alone in the deep ravine cut by the torrent of the brook Cherith, I Kings, 17:5. Background copied from a photograph. Such wild and desolate scenes are characteristic of the mountain land that formed the southern kingdom of Judah. The Bible story says that ravens fed Elijah here during the long days of famine.

And there fell a great drought on the land and Elijah went and hid himself in the rocky ravine of the Che'rith. And there he dwelt alone, depending solely on God to provide him with food and drink.

And Ahab went out in search of a little grass to keep his horses and mules. And he saw Elijah coming, and cried in bitter reproach: "Art thou he that troubleth Israel?"

But Elijah answered: "I have not troubled Israel; but thou and thy father's house. Ye have caused this drought."

Then Elijah put forth a challenge unto the prophets of Baal to meet him on Mount Carmel.

"Let each lay a bullock on wood and put no fire under," he said, "and call ye on your gods and I will call on the Lord. And the God that answers by fire, let him be acknowledged as God."

Now Ahab dwelt in Jez're-el more than he did in Samaria; and south of the Plain of Jezreel the rocky nose of Mt.

Carmel plunges into the sea. So Ahab went up from Jezreel to look on the contest at Carmel. And the priests of Baal prepared their bullock in sight of all the people, and they stood, four hundred and fifty strong, against the one prophet of God.

And Elijah cried to the throng: "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

And the people answered him not a word.



A Phoenician priestess or goddess in such garb as Jezebel may have worn. Note the ancient pendant, tall cap and earrings. Found at Tortose in Phoenicia and now in the Louvre.



An ancient Phoenician Baal or god, with typical belt and helmet. Baal was the Phoenician word for Lord, and is often found in the plural, Baalim or Baals, meaning gods. Found at Tortose in Phoenicia.



Before their altar on Mt. Carmel, the priests of Baal in a frenzy beg their god to send fire. Elijah calmly looks on.

Then the priests of Baal called on their god and begged him to send them fire from morning until noon. But there was no voice that answered. And the prophets of Baal grew anxious; for all the people were looking. And they leapt about their altar crying aloud and shouting.

And at noon Elijah mocked and said: "Cry louder; for thy god is busy talking; or he is gone a-hunting; or peradventure he sleepeth and needeth to be awaked."

And when they heard his taunts, the prophets of Baal were frantic. They leapt and cried and cut themselves with knives, till the blood gushed out upon them; but there came no fire to their altar.

And at evening Elijah made ready his bullock and soaked it with water and spake one simple prayer: "Hear me, O Lord! Hear me, that this people may know thou art God in Israel, the one Lord God in Israel!"

And the fire fell and the flames leapt up and consumed the sacrifice. And the people fell on their faces crying: "The Lord He is the God!"

And they slew the prophets of Baal.



Ahab racing madly with the storm and Elijah running before him. Behind rises the rocky headland of Mt. Carmel-by-the-sea, the most prominent feature of Israel's coast-line. The two race toward the Plain of Jezreel.

Then Elijah said to Ahab: "Eat and drink; for now the drought is broken. At last there cometh rain."

So Ahab sat down to eat; and Elijah went up Mount Carmel and cast himself on the earth with his face between his knees. And he said to his servant: "Look to the sea!"

And his servant said: "I see nothing!" And seven times the servant looked, when behold, there rose out of the sea, a little cloud, no bigger than a man's hand. And Elijah said: "Go unto Ahab and say, 'Haste thee away to shelter.'"

Soon the heaven was black with clouds, heavy with wind and rain. And Ahab dashed in his chariot madly across the plain, fleeing before the storm. And Elijah drew tighter his goatskin and ran before him to Jezreel.

Thus, for a little time, the people acknowledged God and rain refreshed the land; but Jezebel sent to Elijah, saying: "So let the gods do to me, and more also, if I have not thy life by tomorrow about this time."

And they who had shouted for God returned again unto Baal.

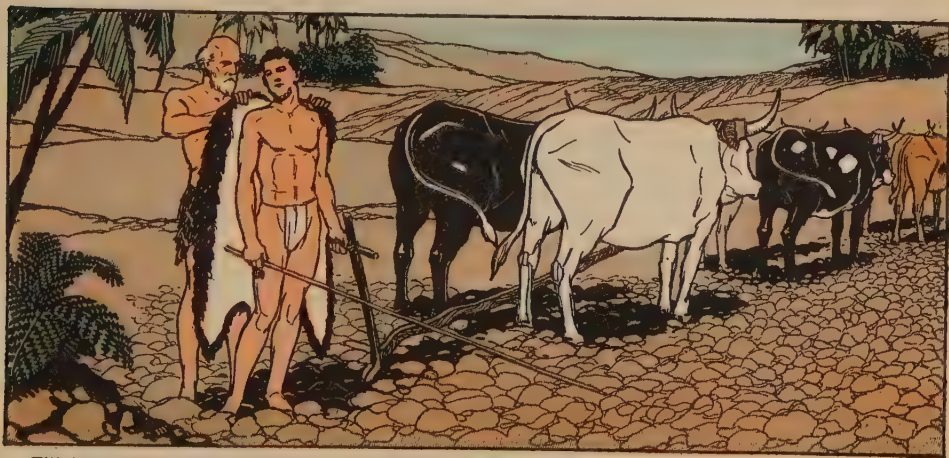
And Elijah arose and fled to the wilderness. And he sat down under a juniper tree and wished that he might die; for he felt that he stood alone with every hand against him.

And he journeyed into the desert even unto Mount Horeb and dwelt there in a cave.

And there came a great strong wind, an earthquake, and flaming fire; but Elijah knew that God was in no such ways of destruction. And lastly there came a still small voice that spoke to Elijah's heart, and that was the voice of God.

And Elijah was comforted of God and it was revealed to him that there still remained in Israel 7,000 faithful ones who would not bow the knee to Baal. And he rose up to return, saying: "The house of Ahab must fall if knowledge of God shall continue to live in Israel."

And he came on Elisha, a young man ploughing a field with twelve yoke of oxen before him. And he cast his mantle on Elisha; and Elisha left the oxen and kissed his father and mother and hasted to follow Elijah.



Elijah casts his mantle on Elisha as he is ploughing. The same simple type of plow is still used in Palestine.



Assyria now begins to loom up as the rival of Egypt and the terror of Israel. The first Assyrian King to cross the Euphrates was Ashur-natsir-pal (878 B.C.) The king with his chariot and officers is in the boat. (See page 298.)

Now Ahab had two powerful enemies, Ben'ha'dad, king of Syria, who was ever seizing more land on the northern border of Israel; and Shal'man-e'ser III, the ambitious king of Assyria. And Ahab made one of a league that defeated Shalmaneser, and he smote Benhadad of Syria in one campaign in the hills and one campaign in the valleys.

And Ahab was puffed up with pride. And there was one, Na'both, a poor man of Jezreel that had a vineyard hard by the palace. And Ahab desired the vineyard that he might make there a garden. And he offered to buy the place; but Naboth loved his home and he would not sell it to Ahab.

And Ahab came to his palace, heavy and displeased. And he lay down on his bed and sulked and would not eat.

And Jezebel said: "Why is thy spirit so sad?"

And Ahab said: "Because Naboth will not give me his vineyard."

And Jezebel said: "Dost thou now rule in Israel? Arise! Eat bread and be merry. I will give thee the vineyard."

Then she wrote letters in Ahab's name and sealed them with his seal, saying: "Proclaim a feast and send two lying rascals to cry against Naboth, saying: 'Thou didst blaspheme God and the king.' And stone Naboth till he die."

So they to whom she had written hired two lying rascals to come and accuse Naboth falsely; and they carried him forth of the city, and stoned him till he died.

And Jezebel said unto Ahab: "Arise! Take possession of the vineyard; for Naboth is dead."

And Ahab rose up to go; but Elijah stood in his path.

"Thou hast done evil." Elijah cried: "Behold where dogs lick Naboth's blood, there shall they lick thy blood. Dogs shall eat Jezebel, and thy house shall not endure."

Then Ahab rent his clothes and put sackcloth upon his flesh. Nevertheless, in three years time, he went forth again to battle; for he had made a league with Je-hosh'a-phat, King of Judah, the first tie of friendship in many years between the two Hebrew kingdoms.

And the two went up together against the king of Syria, even to Ra'moth-gil'e-ad.

Now the king of Syria commanded his captains saying: "Fight with none save Ahab." But Ahab disguised himself; so the captains followed Jehoshaphat in all his royal robes. Howbeit, a man drew a bow at a venture and smote Ahab, not knowing that he was king.

Wherefore Ahab said to his charioteer: "Carry me out of the host; for I am sore wounded."

And the battle increased; and the king propped himself up in his chariot, until the



A typical Syrian with a narrow pointed beard, from an Egyptian carving. In the early days of Egypt, Syrians, Canaanites, and Hebrews are all called Syrians on the monuments; but gradually Aramaeans, a different race of Semites, pushed their way up from Arabia, and settled in Syria, their chief kingdom being Damascus.

These people were, for centuries the enemies of the Jews; yet they were little more powerful than the Jews themselves before the might of Egypt and Assyria. The wisest Hebrew rulers saw how foolhardy it would be to wipe out Syria wholly, because she lay as a buffer-state, the only effective barrier to hold Assyria back from Israel. (See map, page 429).

For this reason Ahab, though he conquered Benhadad of Syria, did not crush him wholly but made a treaty with him and fought by his side against Shalmaneser III of Assyria.

even; but about the time of the sun-going-down, he died.

And his chariot came to Samaria covered with his blood, and one washed it in the pool, and dogs licked up his blood even as Elijah had said.

And A'ha-zi'ah, son of Ahab, reigned but two years in Israel; for he fell down through a lattice in his upper chamber and died, and Jehoram, his brother, was king. And Jehoram put away the Baals; but he clave to the golden calves; and Jezebel, his mother, still remained a dark and sombre figure of evil at his court.

Then Elijah crossed over Jordan, and Elisha went over with him. And fifty from the guild of the prophets, in their robes of camel's hair, stood on the hills afar off. And as the two walked together, the fiery spirit of Elijah passed away from earth. And Elisha beheld as it were, a vision attuned to that spirit—a chariot of fire and horses of fire, and Elijah going up by a whirlwind unto heaven.

Thus the breath of cleansing, that had dwelt in the heart of Elijah, that burning, glowing flame, alive with a confident sense of the power and glory of God, vanished forever from earth.

And Elisha picked up the mantle of Elijah; and the sons of the prophets said: "The spirit of Elijah doth rest on Elisha."

And Elisha went his way to carry on the work of Elijah; to declare one God alone, and the service of God in righteousness and the justice of man to man.

And Jehoram hated Elisha and sent his men to kill him; but Elisha dwelt in safety among the guild of the prophets.

And when it was heard that Ahab was dead, the nations round about which had paid tribute to Israel in the days of David and Solomon, grew restive and rebelled.

And Me'sha, king of Moab, rebelled; for Mesha was a sheep-master and rendered unto Ahab 100,000 lambs and

100,000 rams as yearly tribute. And Jehoram made a league with Jehoshaphat, and with the king of Edom and they went to fight against Mesha.

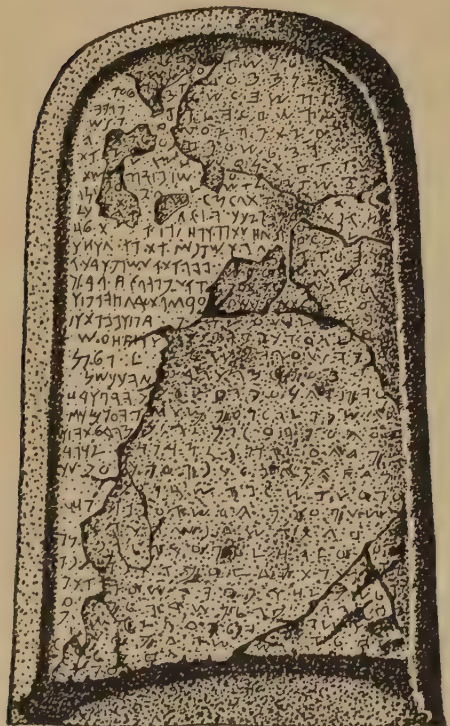
And the Moabites gathered together all that could put on armor and hasted to the border to meet the Children of Israel; but the Children of Israel put them to flight. They beat down their cities, cast stones on their fields, stopped all their wells of water and went forward smiting the foe, till the Moabites shut themselves up within the strong walls of Kir.

And the city of Kir of Moab, high on a lofty hill shaped like a great triangle, lifted its strong-walled battlements sheer from a deep ravine. Save for a single gate on a narrow neck of land that connected the gorge-girt triangle with the tall hills round about, the only way into that stronghold was through four rock-hewn tunnels closed with heavy doors.



Mesha offers his eldest son as a sacrifice on the walls of Kir of Moab, the strong fortress on a gorge-girt hill, which except for a single gate on the narrow neck of land to the left had no other entrance but tunnels.

But, strong as the city was, the Israelites besieged Kir, surrounding it with slingers. And when Mesha, King of Moab, saw the battle sore against him, he took seven hundred men and tried to break a way through to go to the King of Edom; but the enemy threw him back; and then as a last resort, to buy the help of his god, Mesha took his eldest son that should have reigned in his stead, and, following ancient custom, he offered him to Che'mosh, burning him on the walls in sight of all the foe. Beholding such a sacrifice, the Hebrews fled in terror; and Mesha was left victorious, to carve these boastful words on a monument of black stone:



The famous Moabite stone of black basalt, found at Dibon in Moab in 1868. It records Mesha's own story of his wars with Ahab and Omri, and was engraved at the command of one who actually met these old Bible Kings face to face. The names are in nearly every case identical with those in the Bible. The stone is one of the most interesting monuments ever discovered in corroborating the Bible stories.

I am Mesha, son of Che'mosh-me'lech, King of Moab, the Di'bonite;

My father reigned over Moab for thirty years and reign did

I after my father. And I have made this high place for Che'mosh in Kir,

Because he saved me from all the kings, and because he let me see my pleasure on all that hated me.

Omri was king of Israel and he afflicted Moab many days because Chemosh was angry with his land,

And his son succeeded him; and he also said: "I will afflict Moab." In my days he spake thus.

But I saw my pleasure on him and on his house, and Israel perished with everlasting destruction.

Now Jehoshaphat of Judah, married his son to Ahab's daughter, Ath-a-li'ah. And Athaliah was evil, like Jezebel her mother. She stirred up her husband and A'ha-zi'ah, her son, to rear altars to Baal in Judah and depart from all the good ways of Jehoshaphat and Asa.

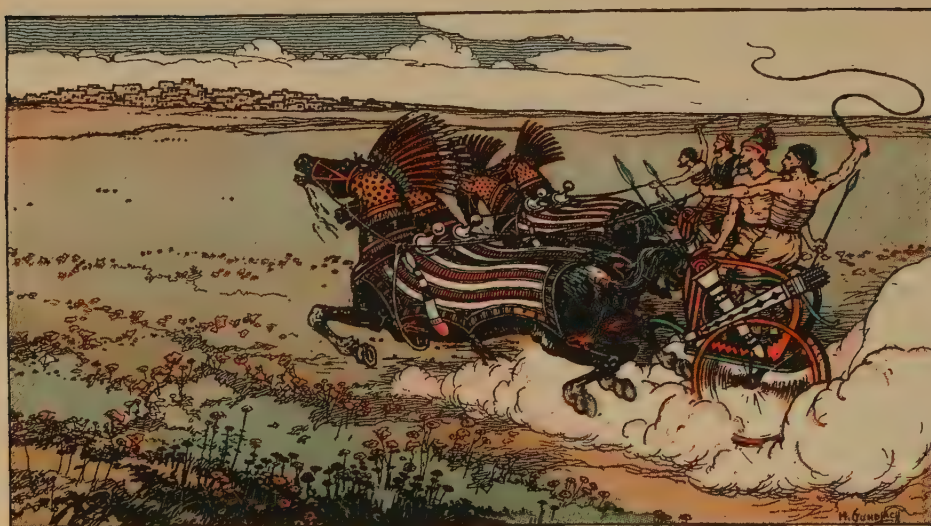
And Ahaziah made a league with his uncle, Jehoram of Israel, and they went together to battle with Haz'a-el, King of Syria. And the Syrians wounded Jehoram and he returned to Jezreel. And Ahaziah came to visit him.

Then Elisha saw that the time was ripe to fulfill the plan of Elijah and wipe out the house of Ahab, idolators and tyrants. So he sent a young man of the prophets unto a captain of the host, one Je'hu, at Ramoth-gilead. And the young man found the captains sitting together in camp. And he called Jehu apart, to come in unto an house and there he anointed him king. Then he opened the door and fled. And when Jehu came forth again, the other captains said: "Wherefore came that mad fellow to thee?"

And Jehu made answer: "He came to anoint me King."



The captains greet Jehu as King before the city of Ramoth-gilead where they are encamped against the Syrians.



Jehu drives furiously across the plain toward the city of Jezreel. Background from a photograph of Jezreel.

Then the captains hasted and took every man his garment and laid it under Jehu's feet on the stairs. And they blew the trumpets, saying: "Jehu is king." And Jehu set out in a chariot driving furiously to Jezreel. And there stood a watchman on the tower in Jezreel and he spied the company of Jehu coming. And he said: "The driving is like the driving of Jehu, son of Nimshi, for he driveth furiously."

And Jehoram said: "Send an horseman to meet them and let him say: 'Is there peace in Ramoth-gilead?'"

But three horsemen who went forth joined themselves unto Jehu. Then Jehoram called for his chariot, and Ahaziah went with him. And they sallied forth and met Jehu in the gardens of Naboth's Vineyard.

And Jehoram said unto Jehu: "Is there peace, Jehu?"

And Jehu answered: "What peace, so long as the sins of thy mother Jezebel and her witchcrafts are so many?"

And Jehoram fled, crying to Ahaziah: "There is treachery!"

And Jehu drew bow with full strength and smote Jeho-

ram through the heart; and he sank down in his chariot. And Jehu had his body cast into Naboth's Vineyard.

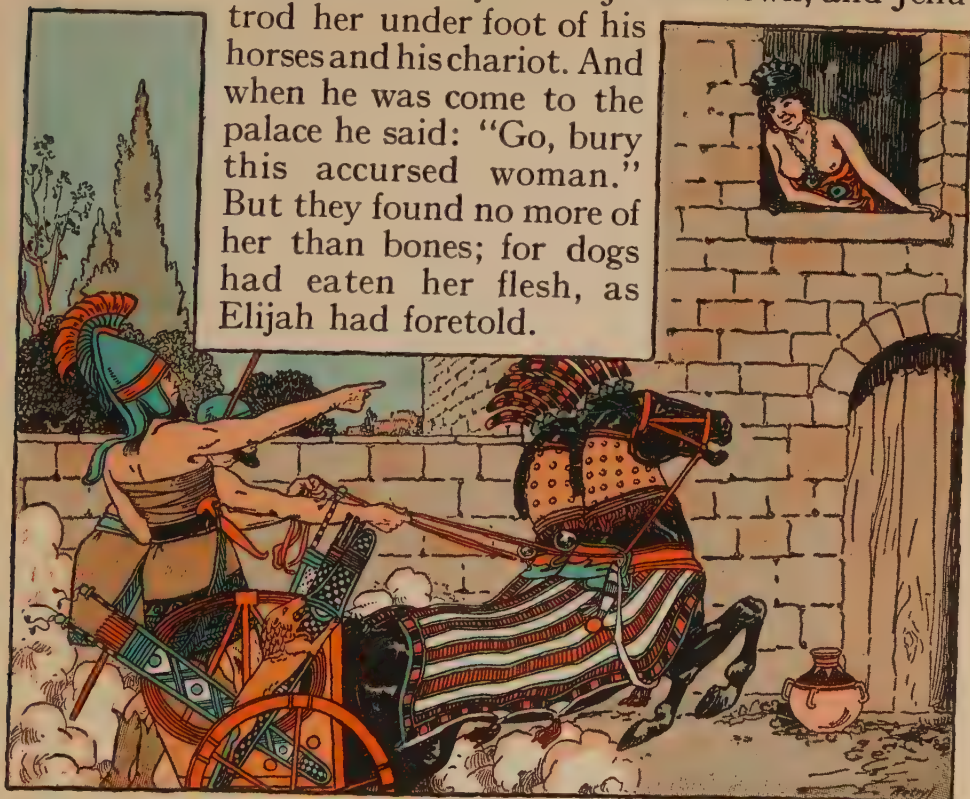
And Ahaziah turned to flee by way of the garden house; but Jehu followed after him, crying: "Smite him also!" And they slew him at the ascent of Gur.

And Jezebel heard what was come to pass, and she painted her face and tired her head and looked out at a window, and as Jehu entered the gate, she mocked and said: "Greetings, O Zimri, thy master's murderer!"

And Jehu looked up, saying: "Who is on my side?"

And there looked out to him two eunuchs and he said: "Throw her down!" So they threw Jezebel down, and Jehu

trod her under foot of his horses and his chariot. And when he was come to the palace he said: "Go, bury this accursed woman." But they found no more of her than bones; for dogs had eaten her flesh, as Elijah had foretold.





Shalmaneser's own record of Jehu's tribute from the famous black obelisk of Shalmaneser III. Shalmaneser, under protection of the winged sun-disk, stands beneath his parasol followed by two attendants. Jehu kisses the ground before him. Jehu's submission to Assyria foretold the years of struggle ahead of Judah and Israel. (Page 306)

Then Jehu slew the worshippers of Baal, and brake his altars and destroyed Baal out of Israel. And he kissed the



The Hebrews in this picture are bearing buckets and goblets of gold. The last two bear long strips of lead. Note the peculiar cap worn by the Hebrews. This is a true story of Jehu, carved from life. Jehu bought the support of Assyria to help him hold the throne he had seized. The Black Obelisk is now in the British Museum.



Four Assyrian officials follow Jehu, then come thirteen Hebrews bearing gifts and tribute. The three in this picture bear bags of gold. The Hebrews are making submission to the cruellest and most tyrannical power of the ancient world, an enemy that exulted in impaling men on poles or building pyramids of human heads. (Page 300.)

ground before Shalmaneser III, the ambitious King of Assyria, and bought his support with the payment of tribute.



The first bearers here carry well-filled packages on their shoulders, the next two carry cups with handles and bear some articles, rich garments, perhaps, on their heads; the last has a tray of valuables on his head. All the Hebrews wear boots; the Assyrians wear sandals. Hebrew robes are less elaborately fringed than the Assyrians'.

And now there remained of the evil line of Ahab only Ath-a-li'ah, the wicked queen-mother of Judah; and when Athaliah heard that Ahaziah was dead, she slew all his sons and made herself queen in his stead. But Je-hosh'e-ba, sister of Ahaziah, stole one little yearling babe, even Jo'ash, son of the king, and she hid him and his nurse in a bedchamber during the time of the murder. Then she took the babe to the temple unto her husband, Je-hoi'a-da, the High Priest, and there the child dwelt in secret.

And Athaliah reigned for six years over the land. But when Joash was seven years old, Jehoiada sent and fetched the rulers over hundreds, and the captains, and the guards, and he stationed them as a guard from the right corner of the court of the temple even unto the left corner; and he brought forth the boy and showed him to the people. And they put the crown on his head and anointed him and clapped their hands and said: "God save the King."

And Athaliah heard the noise, and she came to the temple. And when she looked, behold, the King stood by a pillar of the door, and the princes and the trumpeters stood by him and all the people rejoiced and blew with trumpets. And Athaliah rent her clothes and cried: "Treason! Treason!"



Jehosheba, sister of Amaziah, saves the little baby Joash from the massacre of the King's children ordered by their grandmother, the wicked queen Athaliah. On the wall hangs a calendar of the period found at Beth-palet.



The boy, Joash, seven years old, is proclaimed King in the court of the temple. Athaliah, at sight of what has occurred, rends her clothes in despair. Joash ruled in justice so long as Jehoiada lived.

But Jehoiada, the priest, commanded the captains and the officers, saying: "Take her forth and slay her."

And they laid hands on her and took her to the Horse Gate of the palace, and there they slew her. And the people went to the house of Baal that Athaliah had made, and brake it down with its altars and its images. And they built up the temple of God.

Thus ended, both in Judah and in Israel, the long struggle of Elijah and Elisha with the house of Ahab and Jezebel, and the evil worship of Baal. Their work was to stand as champions for Jehovah, the one God of Israel, a God of justice and righteousness, and to prove His mighty power against the degrading beliefs of the nations round about.



A silver dipper in the form of a swimming girl found at Beth'-pa'let in Palestine. A beautiful article made in this rich and flourishing time and one of the few treasures of the Hebrew monarchy ever found.

Amos the Herdsman, a Prophet to Northern Israel

Now Jer-o-bo'am II, great grandson of Jehu, sat on the throne of Israel, grand monarch of days of success, ruling prosperously and long. He warred with Syria, Israel's chief enemy for many a generation; and he took Damascus, her capital city, and all she had conquered in times past of the ancient dominion of Israel. He brought back Ammon and Moab under the rule of Israel, and his lords and ladies dwelt splendidly, having summer-houses and winter-houses, and houses of fine hewn stone paneled in richest ivory. They lolled on beds of ivory—feasting, drinking, singing, while the poor, in sullen misery, starved or were sold as slaves.

But all unnoted in Israel, a dark cloud was looming to eastward—Assyria, the merciless, was ever drawing nearer, striking her blows at Syria in constant succession of wars. And when the day should come that Syria bowed the neck, no barrier would be left to keep the Assyrian wolf from springing at Judah and Israel. Israel was all puffed up in that last height of foolish power that comes before a fall.

Men said they were true to God because they sent streams of offerings to the altars of Bethel and Gilgal; but the golden calves set up there by Jeroboam I, and

honestly meant by him as simple signs of God, representing His strength and power, had grown to be gods themselves in the eyes of the foolish people. It was to the golden calves their offerings were made.

And the people said: "Elijah hath proved to us that Jehovah is God of Israel. He will surely make us glorious if only we send him offerings. The day of the Lord will come, a day of crowning victory, when He will set Israel up above all the nations of earth."

And they went on oppressing and feasting.

Now there dwelt in those days in the little town of Tekoa in the wilderness of Judah, one Amos, an herdsman and pruner of sycamore trees. And Tekoa stood on an hill at the very edge of the desert, a place of thistles and prickly bushes and quickly fading flowers. From the height of Tekoa, Amos could look through clefts in the desolate range of mountains to the land of breathless stillness above the far Dead Sea. A simple fellow was Amos, rough, austere, and rugged. His comrades were herdsmen and reapers, ploughmen and treaders of grapes; and the daily sights he



The rough, strong herdsman, Amos, and his daily comrades, the husbandmen, looking across the desolate wilderness of Tekoa to the distant Dead Sea in whose salty waters no living thing could exist.

saw were wandering flocks of sheep, husbandmen sifting corn in a sieve, yokes of oxen ploughing, and carts pressed down with sheaves. Often in that solitude he heard the roars of lions, or rescued a lamb from a bear.

But, far though Amos lived from the world, he followed with fervent interest all that went on in Israel, the course of the Syrian wars, the awful threat of Assyria, the tyranny of the rich, the suffering of the poor. And he felt the wrongs of the poor; for he himself was poor, and there burned in his heart a passion, a fiery love for justice.

And as Amos followed his flock, he felt that he heard the voice of God roaring forth in judgment, while all around were deaf, asleep in slothful ease. He went to blow a trumpet to waken silly Israel out of her deathlike sleep.

Stern, uncouth, and rough, no member of the prophet's guild which had long been established at Bethel, an unknown shepherd from Judah, he went to preach in Israel, to face grandees and princes, priests, professional prophets, and a multitude of pilgrims at the king's own splendid shrine, at Bethel, the magnificent, chief seat of the golden calf.

Suddenly he appeared, clad in his coarse, shaggy sheepskin, and he spoke with force and fire.

"Thus saith the Lord, 'For three transgressions of Syria and for four I will not turn away the punishment!'"

Hearers drew near to listen. Syria was their enemy; they liked to hear her decried. Had he first spoken of Israel, the Israelites would have mobbed him. Then he denounced Philistia, Ammon, Moab, Judah. But when he had gathered his crowd by condemning Israel's foes, Amos startled them all with striking straight at Israel.

"Israel," he cried, "thinketh she hath security because the Lord is her God. But the Lord is not her God alone. He brought her out from Egypt; but likewise it was He who brought the Philistines from Crete, and governs all



The people were shouting that the day of the Lord would be a day of mighty victory for Israel. Amos alone understood that, unless his people ceased their licentiousness and oppression, the day of the Lord would be a day of dark defeat. He dared to preach to princes at Bethel. (The great stone of this stony land is from a photograph).

the peoples. He maketh no difference between the Children of Israel and the black men of E'thi-o'pi-a who dwell in the ends of the earth. All are responsible unto God for leading lives of goodness; and Judah and Israel He holdeth responsible above all nations of earth because to them hath been revealed more of His real nature. Therefore since they break His laws, their punishment will be greater.

"Woe unto you," he cried, "that desire the day of the Lord! The day of the Lord shall be to you darkness and not light. Thus saith the Lord: 'Woe to them that are at ease in Zion, that lie upon beds of ivory and chant to the sound of the viol. Ye have sold the righteous for silver and the poor for a pair of shoes.' Hear this word of the Lord. 'Ye shall go captive with the first that go captive.' Ye think God is your God alone. He is God of all the earth. Lo, He that formeth the mountains and createth the wind and declareth unto man what is His thought, that is the Lord, the God of Hosts. Seek good and not evil that ye may live. So the Lord shall be with you!"

The people listened aghast. How dared the fellow speak so, the rough, uncouth, beggarly rascal, speaking to grandees and princes. He spake to them roughly, too. He called them kine of Ba'shan, called the grandees cattle! He said in the day of battle they would run away like cows! Their anger grew ever greater. And at last he dared to say: "Jeroboam shall die by the sword and Israel shall be led away captive out of the land."

Then there was an uproar, and cries of "Treason!" against him. And Am'a-zi'ah, the high priest, sent in haste unto Jeroboam, saying: "Amos conspires against thee."

And unto Amos he cried: "O thou seer, go away! Go back to your own land Judah! Earn your bread with your prophecies there! But prophesy not again any more at Bethel; for it is the king's chapel; it is the king's court!"

Then answered Amos and said: "I am no professional prophet. I prophesy not for bread. I am an herdsman and dresser of sycamore trees. I prophesy because the Lord hath sent me; and what I say is true. Israel shall go captive! Your sons and daughters shall fall by the sword, and you yourself shall be carried off to die in a foreign land!"

And with these words he vanished, a prophet of one appearing. For he returned to the wilderness and wrote his prophecies down since the people refused to hearken, becoming thus the first prophet to leave a written record.

And as he pondered alone in the silence of the hills, he saw a ray of hope. God would sift his people as husbandmen sift their grain, destroying the chaff but leaving the wheat. God would sift out the evil and leave a remnant rich in goodness, to make a better Israel.

Elijah had proved that God was the one and only God, the God of Israel. Amos added that God was God of all the earth, a God who demanded not sacrifice, but that men should live together in righteousness and justice.

Hosea, the Prophet of Love

(NORTHERN ISRAEL, ABOUT 750-725 B.C.)

Some years after Amos appeared, there dwelt in Israel a man named Ho-se'a, with Go'mer his wife, and two small sons and a daughter.

Hosea was a tender father, a man of strong affections, warm and very loving. He taught his children to walk, taking them by their arms or holding them up with cords. He loved the clean breath of the wind blowing up from the wilderness, the tender refreshment of rain reviving the drooping wheat fields and the early dew on the grass that passeth away so quickly. He watched with joy the flight of birds and the morning clouds skimming swiftly over the clear blue sky.

But Gomer was not such a woman as Hosea was a man. Gomer loved to wear pendants and bracelets, anklets, and earrings, and chains. It was not a woman like Gomer who could understand and rejoice in the great, loving heart of her husband. Gomer preferred to go mincingly,



Hosea, who learned the meaning of love through being a tender father, and Gomer, his proud, faithless wife. Hosea lived after Amos in the latter part of the prosperous reign of Jeroboam II of Israel.



Hosea attacks the High Place by showing the people his children. The girl he has named No-Mercy, and the smallest boy Not-My-People, to warn the folk that God will show no mercy to Israel nor recognize them as his people if they persist in evil. But in his own home Hosea's warm heart would not let him use these harsh names. There with affectionate tenderness, he called his little girl Mercy and his little boy My-People. (Hosea 2:1).

In the ancient days of Canaan, each town had its High Place or hill-top sacred to the worship of Baal, the god who possessed the soil, and to As-tar'te, the goddess of fertility. The wooden pole or A-she'rah which the woman is wreathing with flowers represented the evergreen tree which was sacred to Astarte, and the tall stone pillar or Mazzebah represented the male god Baal. (See the remains of the High Place of Gezer, page 340.)

When the Hebrews settled in Canaan they took over these High Places almost without change, and worshipped Jehovah there with all the old heathen rites that had once belonged to Baal; yet Hosea was the first of the prophets to say distinctly that worshipping God in such a manner was one of the foremost causes of Israel's sins.

Hosea said "The High Places, the sin of Israel shall be destroyed. Thou shalt call God no more Baali (the Canaanite word for Lord and husband), but Ishii (the Israelite word for Lord and husband) that is: Call God no more the mere source of material life, but Lord and husband in the highest sense of the word, meaning one who gives love and protection and supplies every need." Such a husband Hosea himself longed to be.

looking for other lovers. And she decked herself in her earrings and jewels and went away after her lovers, forgetting her little children and leaving Hosea alone. And the heart of Hosea was heavy and he said to his eldest son: "Say to your brother and sister, 'Plead with your mother, plead, that she may come home again.'"

But Gomer would not come home, and Hosea was left alone to be mother and father both, unto his three young

children. Deep were his grief and anger. He passed through bitter days when he cried in his anguish and rage: "Would I could strip Gomer naked and set her forth for a show as in the day she was born!"

But out of that fearful struggle, he rose still more warmly loving, more tenderly forgiving, longing again to hear Gomer singing about the house as in the days of her youth.

And in his sorrow, Hosea saw that Israel was faithless to God, as his wife had been faithless to him. As Gomer had sinned because she did not really know the great loving heart of her husband; so Israel had sinned because she knew not the great loving heart of God. And just as he was ready to forgive his erring wife, so was God ready to forgive His erring people, if they would return unto Him.

The golden calves of Bethel, the wanton Baals of the high places, those were Israel's lovers; God was her deserted



Hosea buys back his faithless wife who is offered for sale as a slave. Thereby he learns the meaning of forgiveness and adds to man's knowledge of God, the fact that God loves and redeems mankind as Hosea has redeemed and loved Gomer. Hosea is not to be confused with Hoshea, the last king of Israel. They are two different men.

husband. And Hosea cried to the people: "Israel has forgotten his maker. Israel is like a silly dove without heart. Thus saith the Lord: 'Turn again unto me, and I will betroth thee to me. I will love thee freely. I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon.' "

For years Hosea spake thus, threatening, comforting, promising, for he had no logic of reasoning like the keen-minded herdsman, Amos. He had only the depths of feeling of a tenderly loving heart. He chided sternly and passionately, and quickly stopped to comfort; for always he longed to comfort, but no one stopped to listen. He had no wife, no disciple, no human soul to help him. He stood apart from rulers and had no weight with princes. The people called him a fool and said that he was mad.

And in those days, Hosea came upon Gomer, his wife, exposed for sale as a slave in the public market place, deserted by all her lovers. And Hosea bought Gomer to him for fifteen pieces of silver, and an homer and an half of barley; and he took her back to his home and made her again his wife. And he knew that God was as ready to save His erring people.

But when Jeroboam died, Hosea saw war and bloodshed make sad the hearts of Israel; for Shal'lum slew Jeroboam's son and reigned a month in Samaria, and Men'a-hem slew Shallum, warring in barbarous fashion. And Pe'kah slew Menahem's son, and one, Hoshea, slew Pekah, making the seventh line of kings to sit on the throne of Israel, while on the throne of Judah sat only the line of David.

Troubled, grievous times were the days of the prophet, Hosea. He lived his life unheeded, with weight in no man's ears, but this great truth he added to the knowledge already gained concerning the nature of God—that God is not only just, but loving, forgiving, redeeming.



Little figurines discovered in Gezer and showing elaborate head-dresses, such as those which caused Isaiah to complain in the gorgeous days of the Kings Uzziah, Jotham, and Ahaz of Judah. The woman to the left has a Phrygian cap. The other figure has a braided cloak with sleeves, and a cap like a tam-o-shanter with six ribbons streaming behind. The face appears to be tattooed on chin and lip as is common with women in Palestine today.

Isaiah, the Statesman of Judah (760-701 B.C.)

Now when Jeroboam II reigned long and prosperously in Israel, King Uzziah was reigning long and prosperously in Judah. For sixty years before his time, Judah had had no sea-port; for Edom had revolted and taken with her Elath, Judah's only port of ships. Then a certain King Amaziah smote the Children of Edom and won back the port of Elath; and King Uzziah, his son, builded the city up till there rode once more in its harbor fleets of galleys with oars and many a gallant ship.

With a port again on the ocean, there came through the gates of Jerusalem great caravans of trade, bound for the world mart of Tyre on the Mediterranean Sea. And Jerusalem, so long shut up, became a door of the nations, the opened gates of the people. And her grandees turned to trade and made themselves fat with riches.

And Uzziah had an host of fighting men that made war with mighty power. And he built towers in Jerusalem, at the Corner Gate and the Valley Gate. And, great in peace as in war, he builded towers in the desert and digged many



Isaiah on the streets of Jerusalem, the city which he so loved. He sees the haughty women in all their overdone finery, and people crowding about the wizards who ply their trades. The wizard in the picture is divining the future from the clay model of a sheep's liver. He comes from Babylon, mistress of witch craft. See page 274.

wells, for he loved husbandry and had vinedressers on the mountains, and cattle in the plains. And his fame spread far abroad.

Now, in those days there was born of the upper class in Jerusalem, a boy named I-sa'iah. The lad admired the king and with all the strength of his fervent heart, he loved his native city, rising high and white, queenly on her hills, with mountains round about. He rambled through all Jerusalem, builded compactly together. He knew the Mak'tesh, where the merchants swarmed, the Baker's Street, smelling of freshly baked bread; the Fish Gate, the Horse Gate, the Valley Gate; the pools, the gardens, the narrow streets; and when he went up to the House of the Lord, he went with joy and gladness as one that pipes on a flute.

But the sudden growth of trade, the riches so newly won by a people long used to simple life, to farming and herding sheep, wrought grievous trouble in Judah; for a few grew very rich and gathered large estates, the judges took bribes of the rich, the prophets spake as they were hired, the princes lived at ease with feasting and drunken mirth, the people still worshiped at high places in the old evil Canaanite fashion, and they went to the temple of God as by rote, for their hearts were far from God.

Isaiah saw wizards plying their trade in streets and public places, and the silly folk crowding about them, seeking advice open-mouthed, and pleasantly thrilled with awe while the wizards peeped and muttered, pretending to call up shades of the dead by making their voices come out of the ground and whisper out of the dust. He met the women of Jerusalem, haughty, with stretched-forth necks, rolling wanton eyes, mincing as they walked, and making a tinkling sound, by means of anklets on their feet. He saw them decked out in moonshaped charms, with pendants and bracelets and rings, with earrings and nose-jewels and festival robes; with turbans and veils and shawls. And it was borne in on him slowly that his people were all perverted, headed for destruction. He had been a child when Amos appeared at Bethel, a boy when Hosea began to preach, but the words of both those prophets burned deep within his soul.

And signs of disaster came. Uzziah was stricken with leprosy as he stood within the temple, impatiently burning incense which was the right of the priest. And he was hurried away and dwelt in a separate house until the day of his death, and Jo'tham, his son, was regent in his stead.

And in the year that Uzziah died, Isaiah saw distinctly a new truth concerning God. He saw that God was not just alone, as Amos had seen so clearly, not loving alone, as Hosea had seen, but glorious and holy, possessing every

excellence that may call forth adoration, with no taint of human frailty. He was not superior to other gods, He was truly the only God, the Holy *One* of Israel. And Isaiah saw in a vision clear to his inward eye, all the glory of God, as it were in the form of a man, sitting upon a throne, with seraphim singing above:

Holy, Holy, Holy, is the Lord of Hosts;
The whole earth is full of His glory.

And the foundations of the temple shook, and the house was filled with smoke. And when he beheld that glory, Isaiah's heart was smitten; for he saw how unlike God were he and his erring people. And he cried:

"Woe is me; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Then in his vision he saw one among the seraphim take a live coal from the altar and lay it upon his mouth; the flaming brightness of fire burning up all impurity, cleansing him of his sin. And thereafter he heard the voice of the Lord, saying: "Whom shall I send to this people?"

And Isaiah made answer at once: "Here am I; send me!"

And the Lord said: "Go and tell my people: 'Ye hear, but understand not. Ye see, indeed, but perceive not.'"

And Isaiah said: "How long will the people be thus blind?"

And the Lord said: "Till the cities be wasted and the land be utterly desolate. Nevertheless a tenth shall be saved to carry on the holy seed, the real knowledge of God."

And Isaiah called his first-born son She'ar-ja'shub, meaning "A-remnant-shall-be-saved." And he went forth and pleaded tenderly, yet sternly with his people: "O house of Jacob, come ye, let us walk in the light of the Lord."

Now Jotham, the strong king, died, and there came to the throne of Judah, A'haz, his son, a petulant youth, ruled by his household of women; he who burned incense on high

places and under every green tree, and had a court more wild, more arrogant and drunken, than any that went before.

Then Re'zin, King of Syria, and Pekah, King of Israel, made a league against Judah, for Syria meant to take to herself the valuable port of Elath, and they plotted to make another king in place of the line of David that had reigned so long in Judah. And the allies took towns in Judah and carried captives away; and they came to the gates of Jerusalem. And the people fell into a panic. The heart of the king and the hearts of his people shook as the trees of the wood, when their leaves are moved by the wind. And Ahaz saw no means of escape save to send unto Tig'lath-Pi-le'ser, the warrior king of Assyria, and beg for the help of his hosts.

Isaiah alone kept his head. He saw that to call in Assyria, would be for his people to bend their necks to the yoke of the world's worst tyrant; whereas, if they only waited, Assyria would of her own accord rise up and destroy their foe. And he took his small son called A-remnant-shall-be-saved, and appeared before Ahaz in the highway of the fuller's field. And he said: "Fear not, for Rezin, king of Syria, and Pekah, king of Israel, are smoking stumps of firebrands, ready to go out."

But Ahaz would not hearken nor turn his heart to God. Indeed, in the time of trouble he trespassed further and said: "The gods of Rezin help him; therefore will I sacrifice to them that they may help me!"

And he sacrificed unto the gods of Damascus.



Tiglath Pileser III, of Assyria. He mentions in his inscriptions Men'a-hem, Pekah and Hoshea, kings of Israel; Ahaz of Judah, and Rezin of Damascus. (See page 308)



Isaiah posts in a public place the placard foretelling that Israel and Syria would fall speedy prey before Assyria.

Then Isaiah wrote in large letters upon a great placard and said: "Hurried prey—speedy spoil" (Ma'her-shal'al-hash'baz), and he put it up in a public place that all who passed might read. Israel would fall hurried prey; Syria would fall speedy spoil before the wolf Assyria. And he named his second son Hurried-prey-Speedy-spoil, to be for a sign to the people.

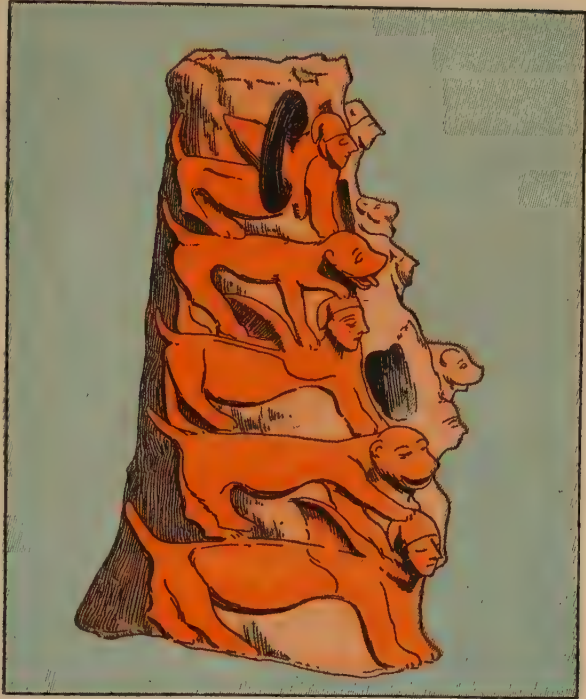
But still they would not hearken, for Ahaz took the silver and gold from the House of the Lord and sent it to Tiglath-Pileser, saying: "I am thy servant. Come up and save me."

And the King of Assyria took Damascus and carried the people of it away captive and slew Rezin. And he punished Israel, but left Pekah on the throne. And with Syria conquered, the very last barrier was broken down that had kept Assyria from Judah. Judah, herself, had opened the door to let Assyria in. And Ahaz went to Damascus, to kiss the ground before Tiglath-Pileser; and in that terrible day, he who had sold Judah's liberties, could think of

naught more important than a fine new fashion in altars which he beheld in Damascus and of which he sent a pattern home that one might be built in Jerusalem.

And Isaiah said in great sadness: "My people have gone into captivity because they have no knowledge. The Lord Jehovah said: 'By returning and rest ye shall be saved. In quietness and confidence shall be your strength; and ye would not.'"

And he went and dwelt apart with his wife, and his sons, and disciples which he had gathered; but he spake no more for many years to the people or the King. Nevertheless, he dwelt ever more surely in thought, on the ideal state to come—when Judah should have suffered enough to recognize her faults and cast them from her forever; when the ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads; when the eyes of the blind should be opened, the ears of the deaf unstopped; when the lame man should leap as an hart, and the tongue of the dumb, sing. His was a joyful spirit, calm, peace-



A terra cotta altar of incense of the time of Ahaz, the eighth century, B.C., found at Ta'a-nach in Palestine, and belonging to a private house.

It was some such altar as this perhaps that so deeply interested Ahaz. The box has no bottom. A fire was lit on the ground and the box placed over it.

The altar consists of a pile of figures. Manheaded figures with wings, wearing short caps with tassels, and intended to represent cherubs, stand on the backs of lions. Below the top of the altar is a carved handle. The work is crude but interesting, neither Egyptian nor Assyrian, but apparently true Hebrew.

loving, hopeful, full of confident trust in the goodness and joy of God. And he often dreamed of a saviour who should come to help his people; but he saw that saviour as a king of the line of David and Jesse, who should sit on the throne in Jerusalem, and rule in such absolute justice that all the nations of earth should come to this new Jerusalem for the joy of her lasting peace.

"Behold, a king shall reign in righteousness. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge. And the Lord's House shall be established and all nations shall flow unto it. And they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Thus did Isaiah dream.

Now Ahaz died in process of time and his son, Hez'e-ki'ah, reigned. And the new king kept the Passover and began to take away high places and do much good in the land; yet Hezekiah was weak, and he leaned for all his counsel on Sheb'na, his prime minister, and a powerful party for war.

Then Hoshea, King of Israel, made alliance with So, King of Egypt, and rebelled against Assyria in company with Philistia and other little nations; whereon, Hezekiah and Shebna likewise thought to rebel. But Isaiah came forth

at last from his many long years of retirement to cry against such a step:

"Woe to them that go down to Egypt for help and trust in chariots because they are many; and in horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek the Lord! Now the Egyptians are men and not God, and their horses flesh and not spirit, and they all shall fail together. The Lord shall defend Jerusalem. Turn ye unto Him!"

And there rose one Mi'cah, the Mo'res-thite, a poor man of the people, dwelling in a village of Judah, near the Philistine lowlands, which was the scene of war; and he spake in the villages, while Isaiah spake in the city. And Micah beheld in the storm ready to burst on Judah, Jehovah going forth in righteous indignation to visit the sins of the land. And he cried:

"Behold, the Lord cometh forth and for the transgressions of Jacob, the mountains shall be molten under him; the valleys shall be cleft!"

"Will the Lord be pleased with thousands of rams or with ten thousand rivers of oil? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?"



Micah preaches to the common people. Micah was a poor man of the countryside, talking to farmers and villagers while Isaiah spoke in Jerusalem, a city man, nobly born, talking to men of the city; but both bore much the same message.—Judah knows what is good; let her do it or she will fall.



Assyrians besieging a city, from a bas-relief found at Nimrud and now in the British Museum. At the right is the King protected by his shield bearer. Before the King is a movable tower with a battering ram. Enemy soldiers try to grapple the ram with chains or set it afire. At the left Assyrians are digging down the city wall with iron crow-bars. Residents of the city shoot from the walls, women standing by the men to urge them on in battle.

Then came Shalmaneser, King of Assyria, and besieged Samaria and took it and carried away the ten tribes of Israel and scattered them among all nations till they lived no more as a race but lost all knowledge of God and walked in the way of the heathen. Henceforth they were ever called



Assyrians carrying women and children captive from a town in Asia. A bas-relief found at Nimrud and now in the British Museum. This picture might well represent the women and children of Samaria being carried away from the city. From a side-gate come ox-carts carrying the captives to exile. At the right a shepherd drives off booty,—flocks of sheep, goats and cattle. Two scribes are reporting to a higher Assyrian official the amount of the spoil they have taken. At the left a battering ram stands, idle after the battle.

the ten lost tribes of Israel. And Shalmaneser filled all the land of Israel with people of foreign races who strove with lions and other wild beasts to possess the desolate ruins. So ended the northern kingdom never again to revive.

Nevertheless, in secret, Judah still said in her heart: "Let us make alliance with Egypt!"

Therefore Isaiah came forth again to show a striking sign. He walked abroad naked and barefoot, saying, "So shall the King of Assyria lead the Egyptians captive, naked and barefoot to their shame. And if they fare so, to whom we flee for help, how can we escape?"

For three years Isaiah walked naked, silently protesting. But when Sargon, King of Assyria, died, and his son, Sennach'e-rib, reigned, one Me-ro'dach Bal'a-dan, a turbulent prince of Babylon, came up out of his marshes and rebelled against Sennacherib, sending presents and a letter unto King Hezekiah to ask concerning his health, but with the



Isaiah walks naked and barefoot protesting alliance with Egypt. Isaiah protested with silence or with the most fervid eloquence. When he spoke he often fell into the measured cadence of poetry, for he had the mind of a poet. The life and words of Isaiah are given in the Book of Isaiah, Chapters 1 to 40. After Chapter 40 the words of a second prophet called the Unknown Comforter, have been added to this book. (See page 505.)



Merodach Baladan, the prince of Babylon who rebelled against Sennacherib. From an Assyrian carving. (See page 312)

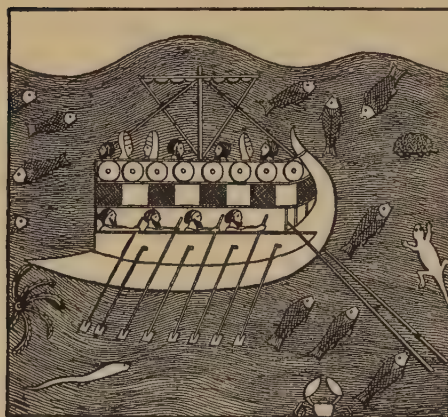
secret intent of getting King Hezekiah to join him in his revolt. And Hezekiah made much display to receive the men of Babylon, for he meant in his heart to join them. But Isaiah rebuked him sternly.

"There is only one way," he cried, "whereby ye may find peace! The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

Therefore, for fear of Isaiah, Shebna worked in secret, sending a camel-train privately bearing rich treasures to Egypt and soon it was openly known that Judah had rebelled.

Then came Sen-nach'er-ib (in 701 B.C.) and took the proud

city of Tyre, the mart of the nations, whose merchants were princes. He subdued the Philistine cities; and when he had thrown his army to shut off Judah from Egypt, he turned his forces inland, taking the cities of Judah, and marching ever nearer, nearer the City of David. "All her land," he boasted in graven records of stone, "I swept like a mighty whirlwind; 34 great cities I ravaged; the smoke of their burning like a mighty cloud obscured the face of heaven."



The Kings of Tyre and Sidon in a Phoenician war galley flee before Sennacherib.

On the upper deck of the galley are the royal passengers shielded by awnings attached to the mast. Below on each side are eight oarsmen, four above and four below. Shields and black and white squares decorate the sides of the ship and the prow is a prong made to ram an enemy's vessel. From an Assyrian stone carving. (See page 312)

Panic arose in Jerusalem. The people set to work with feverish haste on the walls, tearing down houses to furnish bricks to fill in the yawning breaches. And Hezekiah sealed up the mouth of the spring of Gi'hon that opened outside the city and made a tunnel to carry the water seventeen hundred feet inside the city walls. Yet no real hope was felt, no calm and confident courage.

The people swarmed to the temple and offered rich sacrifices, but with no thought of cleansing their hearts or changing their evil ways. They still hoped to win Jehovah by sacrifices and offerings. And Isaiah cried with great force, "Bring no more vain oblations! Wash you, make you clean!"

Nearer, ever nearer, drew the dread King of Assyria, till Hezekiah, in terror, sent him great tribute of treasures and made submission to him. Then the men of Judah rose, hurled Shebna from his post, and with him the party for war; and they put in Shebna's place, Isaiah's friend, E-li'a-kim.

Thus Isaiah became at last advisor to Hezekiah, and while Sennacherib left them in peace, they worked many great reforms; for they took away the high places and said unto the people, "Ye shall worship at one altar only, the altar of the Lord." And they cleansed the land of her idols and turned the people about to obey the law of the Lord.



Workmen in Hezekiah's tunnel. From a photograph of the tunnel as it is today.

Here was found the Si-lo'am inscription telling how the workmen beginning at both ends met in the center of the tunnel. The tunnel was 1700 feet long with a diameter of from two to eleven feet, a wonderful piece of engineering, to have been made with neither compass nor level.

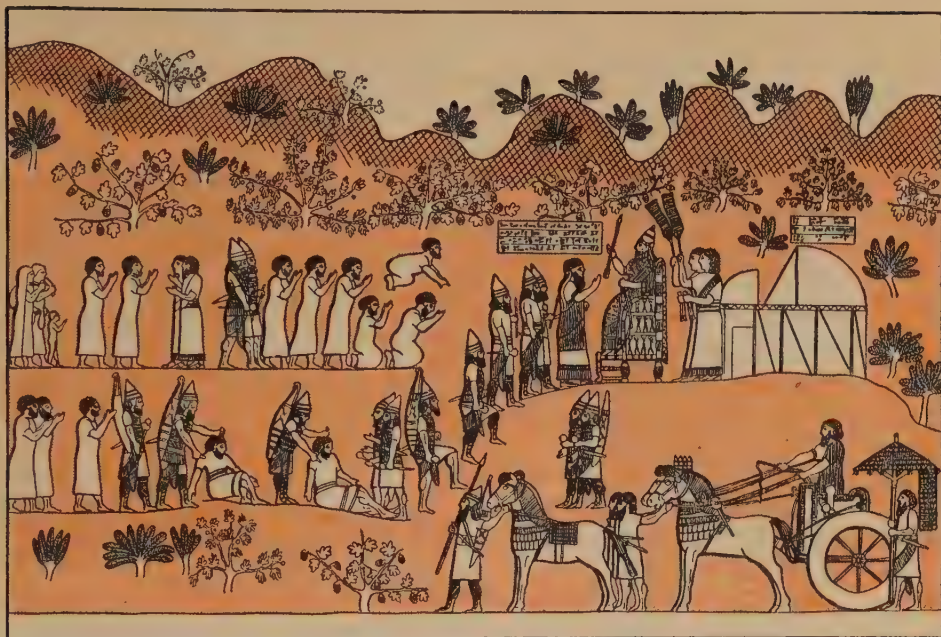
The inscription says: "This was the manner of the piercing through. While yet (the diggers were lifting up) the pick, each towards his fellow, and while yet there were three cubits to be cut (through, each heard) the voice of one calling to his fellow, for there was a crack (?) in the rock on the south. And on the day of the piercing through, the diggers struck pick against pick, one over against the other, and there flowed the water from the source of the pool, 1,200 cubits."



The siege of Lachish, from the walls of Sennacherib's palace at Nineveh. Archers and spearmen behind their shields fight their way up the hill. In the right foreground are slingers, with heaps of stones at their feet. In the left center citizens surrendering come out of a side gate and three naked rebel leaders are shown impaled in stakes. From the walls men hurl burning torches down on the wooden battering rams, but Assyrians with dippers on long poles pour water in front of the rams. Scaling ladders are being knocked off the walls.

Matters went well in Jerusalem until Sennacherib learned that Tir-ha'kah, King of Egypt, was finally marching against him. These tidings reached his ears as he lay encamped before La'chish, and he felt he had greatly erred in leaving King Hezekiah upon the throne of Judah; so, he sent up against Jerusalem his captains and a great host.

But Jerusalem under Isaiah was now a different place. Purged of the worst of her sins, Jerusalem could not fall,—Isaiah was sure of that. The City of David must be preserved, to save the knowledge of God. As yet there were few sacred books, few spiritually minded men to teach a nation in exile. If Jerusalem had fallen then, if the people had then been parted from their temple and sacred places, knowledge of God would have died, as it did with the ten tribes of Israel. Isaiah knew she must stand. And his confidence shed assurance throughout the troubled land.

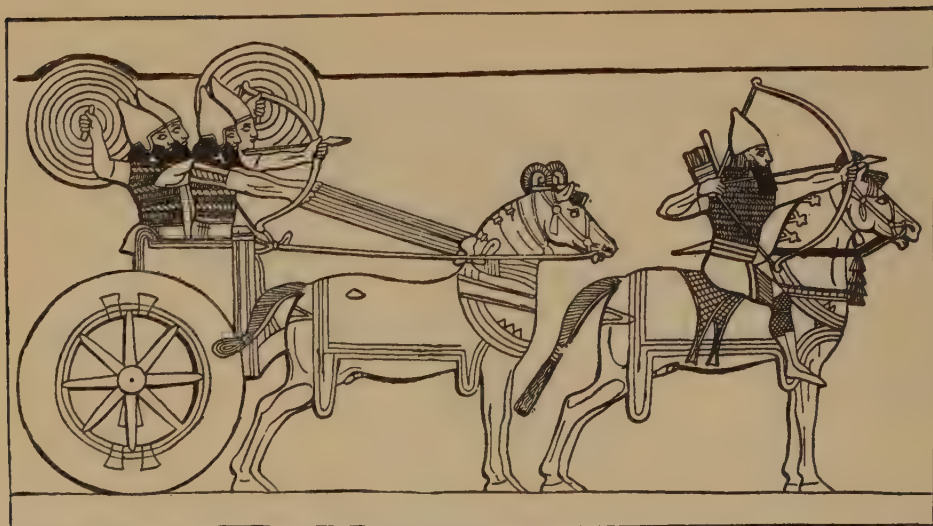


Peasants of Judah coming before Sennacherib at Lachish. The King sits on a great throne while his officers present the prisoners, who fall to their knees before him. At the upper left come two women of Judah with a child. Behind the king is his tent. Below, the king's chariot waits and a servant with the royal umbrella.

Hezekiah said to his people: "Be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him, for there be more with us than with him. With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles."

And the people rested themselves on the words of Hezekiah.

And the Rab'sa-ris, Rab'sha-keh and Tartan, officers of the Hosts of Assyria, came up and showed themselves, standing before Jerusalem, and they cried aloud in the language of the Jews to frighten the men on the walls: "Egypt on whom you lean is naught but a broken reed that can only pierce your hand. Hezekiah hath said: 'Trust in the Lord your God,' but he hath broken your altars,—you have no God to help you. Submit to the King of Assyria!"



A heavy-armed Assyrian horseman and a war chariot with a driver and three soldiers (668-624 B.C.). The horses are beautifully modelled. Parts of a bas-relief found at Nineveh and now at the Louvre.

Then Eliakim came and said: "I pray thee speak in the Syrian tongue, for we can understand it. Talk not in the Jews' tongue in the ears of all the people!"

But the Rabshakeh only cried louder in the language of the Jews and said: "Hath the god of any nation delivered his land from the King of Assyria? How then shall the Lord, thy God, deliver Jerusalem from him?"

No word did the people answer him; for the king's commandment was: "Answer him not a word."

Nevertheless, in secret, King Hezekiah feared. And he rent his clothes and sent Eliakim with elders of the priests clad in sackcloth, unto Isaiah, saying: "Lift up thy prayer for the remnant."

And Isaiah wrote words of comfort unto King Hezekiah: "Be not afraid of what thou hast heard; for the King of Assyria shall return to his own land."

And Hezekiah went up to the House of the Lord and prayed: "Of a truth, Lord, the kings of Assyria have de-

stroyed the nations and cast their gods into the fire, for they were no gods but the work of men's hands, carven of wood and stone.

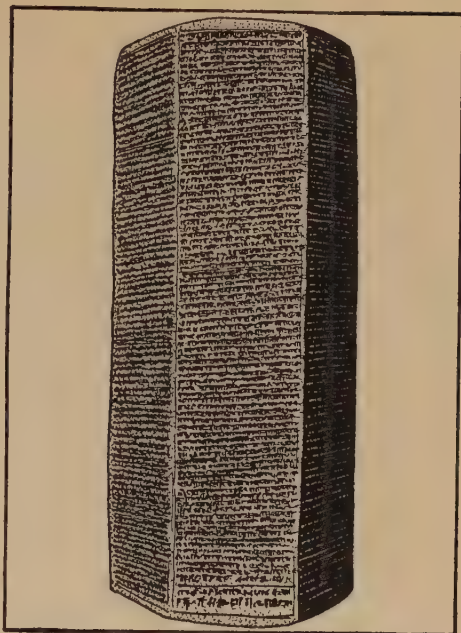
"Now, therefore, O Lord our God, I beseech thee, save us out of his hand that all the kingdoms of earth may know thou art the Lord God, even thou only."

And when the people rose up early in the morning, lo, the army of Assyria had vanished from the plain. Its camp lay deserted and desolate, and none knows why to this day. Mayhap Sennacherib called it back in haste to meet the Egyptians. Mayhap some plague destroyed it. But whatever the reason, it vanished.

Isaiah's words were proved true; Jerusalem was saved, and the people cried aloud:

"God is our refuge and strength,
A very present help in trouble."

And Isaiah and Hezekiah wrought many reforms in Judah. They took away the high places in all the towns and villages and made Jerusalem alone one central place of worship, one altar to one God. And Isaiah saw his teachings succeed, to some extent at least. He saw a people, purer, returned to their one God, worshipping with the heart, not merely with outward form, resting in the quiet and confidence he had promised, and singing his song of glory: "Holy, Holy, Holy is the Lord of Hosts."



The prism of Sennacherib on which he records his own boastful story of his doings in Palestine, now in the Oriental Institute, University of Chicago. (Page 312)

XVIII

The Fall of Jerusalem

Jeremiah and His Battle with the False Prophets (626-586 B.C.)

When King Hezekiah died, they who hated Isaiah's reforms and longed for their idols again, gained control of the young King Ma-nas'sseh, a boy only twelve years old; and Manasseh began to do evil, for he built up the high places destroyed by Hezekiah, and reared up altars for Baal, and worshipped the sun, moon and stars in the very courts of the temple. He shed much innocent blood and made Judah do worse than the heathen.

And Amon, Manasseh's son, walked in the ways of his father, till his servants rose up and slew him.

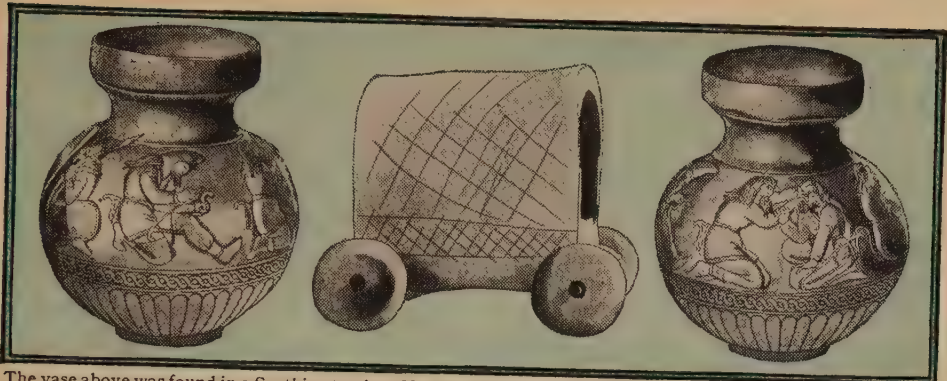
Now Josiah, the son of Amon, was likewise a boy but eight years old when he began to reign. But Josiah did that which was right and sought after the God of David.

And in his twentieth year Josiah began to purge Judah from the high places and the sacred poles and the graven images.



Two priests, a high priest perhaps, and a common priest holding up an animal for sacrifice. Note the long robes, the tall caps and the beard on the man at the right. (A seal from Gezer.)

But his people had a rebellious heart; they refused to receive correction; they made their faces harder than a rock, for they still burned incense on the roofs unto the sun and moon and all the host of heaven. They still caused their children to pass through the fire unto Moloch and worshipped idols on every high hill and under every green tree. The rich still oppressed the poor; and they said in their stubborn hearts: "The Lord can do no good, neither can He do evil!"



The vase above was found in a Scythian tomb at Kul Oba. It shows these barbarians in thick double-breasted coats edged with fur, and held in by a belt. They wear trousers tucked into soft leather boots tied around the ankle and are the first people known to wear trousers instead of skirts or robes. On their heads are high pointed hoods that come close around the neck. To the left a Scythian strings his short Tartar bow. To the right, one Scythian pulls another's tooth. In the middle is the clay model of a covered Scythian ox-cart found on the bank of the Sajur.

Then, behold, there came out of the north a horde of wild barbarians, Scythians from the Russian steppes, bearing their women and children in clumsy covered wagons.

Robbing, pillaging, plundering, they threatened to pour into Judah and overwhelm the land.



From 800 to 600 B.C., these wild Scythians dwelt on the treeless plains of South Russia; but about 600 B.C., they poured down into Asia. Armenians and Assyrians were unable to resist them. They advanced to the borders of Egypt, striking terror to all the land; but they founded no great kingdom. They vanished at last by melting into other civilizations. The figures in this picture are taken from the models above.



The prophet Zephaniah, a royal Prince of Judah, warning Jerusalem in Jeremiah's youth. Zephaniah appears in pictures with a lamp, because he said God would search with a lamp to bring evil to light and destroy it.

And Zeph-a-ni'ah, the Prince, thundered forth vivid warnings: "The day of the Lord is near! It is near and hasteth greatly. That day is a day of wrath, of wasteness and desolation. 'At that time,' saith the Lord, 'I will search Jerusalem with a lamp and punish them that do evil!' Seek the Lord, all ye meek—seek righteousness! Seek meekness! The just Lord is here to save thee. He will joy over thee with singing!"

Yet even with wild barbarians swarming up to their gates, the people refused to hearken.

And in those days there dwelt of a family of priests in An'a-thoth, a youth named Jeremiah. And Jeremiah heard in his soul the voice of the Lord as an holy urge, saying: "I have ordained thee a prophet unto the nations."

Nevertheless, Jeremiah was young; he was shy and humble of spirit, and he said, "Lord, God, behold! I cannot speak; for I am no more than a child."

But the Lord said unto him: "Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee. Gird up thy loins, and go."

And the youth arose and left the fields of his fathers, the stone quarries and olive groves of the ancient town of Anathoth, and he went an hours' journey southward till he saw before him Jerusalem, beautiful for situation, the joy of the whole earth, the city of the great king.



The youth Jeremiah beholding in the streets of Jerusalem the joy and innocent mirth which he so loved.

And as he entered the gates, he heard the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; he beheld the children at play, the virgin rejoicing in the dance; and he yearned to preserve that joy that it might not be turned into mourning.

His heart made a noise within him. He could not hold his peace, lest those people, now so merry, should flee from the noise of horsemen, and go into thickets for safety and climb up upon the rocks.

And he cried in the ears of Jerusalem, saying:

“Behold, a people cometh from the north country! They lay hold on bow and spear! They are cruel and have no mercy! Their voice roareth like the sea, and they ride upon horses!

“O Jerusalem, wash thine heart from wickedness that thou mayest be saved. How long shall thy vain thoughts lodge in thee? Hast thou not procured this trouble unto thyself in that thou hast forsaken the Lord thy God when He led thee by the way? Wherefore trimmest thou thy way to seek love? Wilt thou not from this time cry unto God: ‘My father, thou art the guide of my youth’? Truly in the Lord our God is the salvation of Israel!”

But the Scythians took their course unto Egypt by way of the sea-coast and came not up into Judah. And there was joy and thanksgiving in all the cities of Judah.

Then Josiah ordered that the temple should be repaired; and while workmen wrought in the house, Hil-ki'ah, the High Priest, found a book of the law, (the same is Deu'ter-on'o-my,) hidden beneath the floor. And Sha'phan, the Scribe, took the book and thus did he read before the King:

"Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains and upon the hills and under every green tree."

And when the King had heard the words of the book, he rent his clothes, so far were his erring people from keeping such a law. And he went up unto the temple and stood by a pillar of the porch and read the words of the book in the ears of all the people. And the hearts of the people were smitten, and they made a covenant there to walk in the law of the Lord and do the words of the book.

And Josiah put down the idolatrous priests who burned incense unto Baal, to the sun, the moon, the stars and all the host of heaven. And he brake down the houses where



A winged creature with a scimitar slaying an animal. At the left, a flaming sun, at the right a crescent moon. These figures show the confused worship of the time. From a seal of the period found at Gezer.

the women wove hangings for the sacred pole.

And he defiled Tophet, which is in the Valley of the Children of Hin'nom, that no man might make his son or his daughter to pass through the fire to Moloch. And he took away the horses that the kings of Judah had given to the sun at the entering in of the



The Valley of Hinnom outside Jerusalem, where the people made their children to pass through the fire to Moloch.

house of the Lord, and burned the chariots of the sun with fire.

Moreover, the workers with familiar spirits and the wizards and the images in all the land of Judah did Josiah put away that he might perform all the words of the book.

And Jeremiah, the youth, journeyed through Judah, saying: "Hear ye the words of this covenant and do them."

Then Josiah commanded the people to keep a Passover unto the Lord. And there was no Passover like that kept in Israel from the days of Samuel, the prophet.

Now after this, King Josiah reigned for fifteen years. But Ne'cho, king of Egypt, had heard that the King of Assyria was hard pressed in his land. The Scythians had smitten him. The Medes and the Babylonians pressed upon his sides. And Pharaoh Necho said: "Now shall I take from Assyria, Syria and Judah that once paid tribute to Egypt!"

And he went up toward the Euphrates, to fight with the King of Assyria, and he took his way through Judah.

Then Josiah went out against him, and Necho sent ambassadors unto Josiah, saying: "What have I to do with thee, thou King of Judah? I came not against thee this day but against the house of Assyria, wherewith I have war."

But Josiah went forth, notwithstanding. And the archers shot Josiah; and the young King said to his servants: "Have me away; for I am sore wounded."

His servants therefore took him in his chariot unto Jerusalem, and he died. And all Judah and Jerusalem, the singing men and the singing women mourned for Josiah. And Jeremiah lamented; for like unto Josiah was there no king before that turned to the Lord with all his heart and with all his soul and with all his might.

And Necho went on his way unto the river Euphrates, but the King of Assyria, sore beset, came not down against him. Therefore Necho, without a battle, declared himself lord over Judah. In three months time he came back and took Je-ho'a-haz, son of Josiah, who sat on the throne of Judah, and bore him a captive to Egypt, and he made

Josiah's second son, Je-hoi'a-kim, king in his stead and he put the land to a tribute.

Then evil days came on Judah; for the people cried aloud in passionate impatience: "We did right and still we suffer. Josiah reigned in justice and still Josiah perished." And they would wait no longer to see the day of good; but flung aside faith in God, and turned again to their idols as in the days of Manasseh. The children gathered wood, the fathers kindled the fire, and the



Semitic captives laboring in Nineveh. Such a captive was Nahum, author of the Book of Nahum. From Assyrian carvings.



The Egyptian Queen of Heaven Ha'thor, against whose worship Jeremiah so bitterly complained, was quite generally confused with Ashtoreth, Ishtar or Astarte, the earth-mother of the Chaldeans. Scores of Hathor-Astoreth plaques have been found in Gezer and elsewhere. Usually these figures are offering their breasts to the world, in token that the goddess is the source of material sustenance and growth. (1) has a curly wig and carries lotus lilies; (2) is a crude plaque of Jeremiah's own time; (3) has a veil, armlets and a tambourine; (4) has hair sticking up like a nimbus; (5) is an Ishtar figure from Ashur in Assyria; (6) is a horned Astarte; (7) has the hair covered with a veil; (8) and (9) are crude rounded figures of Jeremiah's time; (10) has a cylindrical crown made of feathers; (11) has the typical "S" shaped Hathor wig, and a necklace of three strands; and (12) has the "S" shaped wig and lotus lilies.

women kneaded their dough to make cakes to the Queen of Heaven. On the rooftops, they offered incense to Baal; they poured out drink-offerings unto other gods. And Jeremiah's days of joyous work were done. "Ye have forsaken the Lord," he cried, "the fountain of living waters!"

And within two full years came news that Nineveh was besieged. The age-long oppressor of Judah, the lion that stalked in darkness devouring smaller nations, was ripe at last for destruction. Cy-ax'a-res, King of the Medes, and Na-bo-po-las'sar of Babylon, stood at the gates of Nineveh, long so unassailable with her twelve hundred mighty towers and her wall an hundred feet high. And Na'hum, an exile of Israel, dwelling in far Assyria, wrote home with fiery joy:

The shield of his heroes is red, his warriors are clad in scarlet;
They prepare the chariots today, the chariot horses are eager.
The chariots rage in the fields; they rush to and fro in the plazas;
Their appearance is like that of torches, they dart about like
the lightnings.

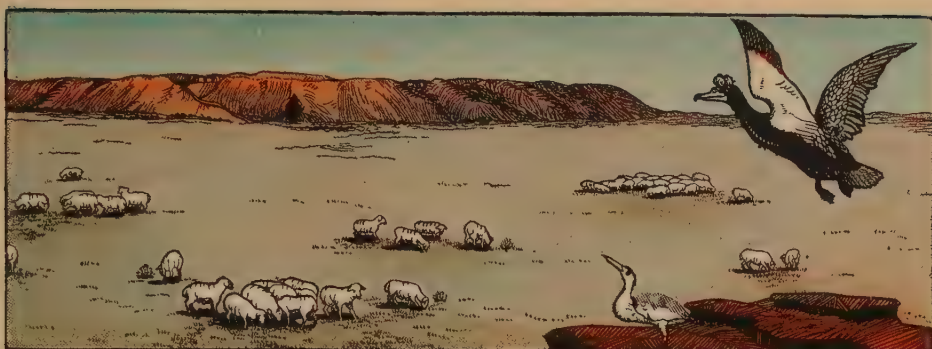
The river sluices are opened, the palace walls are crumbling;
The Queen is stripped of her clothing; they lead her away as a
captive;

Her handmaidens moan like doves; upon their breasts they are
beating.

Woe to the bloody city, full of lies and of plunder;
The crack of the whip and the thunder of rumbling wheels;
The prancing horse and the bounding chariot;
The horsemen mounting, the flash of sword, the gleam of spear,
and an heap of slain!



Nahum, the exiled Jew, beholds the fall of Nineveh. Medes and Chaldeans storm the city. (See page 321.)



Nineveh as it is today, no more than an heap in the desert. The distant mound is Nineveh. From a photograph.

So Nineveh fell, to be henceforth only an heap in the desert. Flocks lay down in the midst of her, wild beasts prowled through her ruins, cormorants and bitterns perched in her broken windows. And Nahum wrote again, thinking the fall of that one war-lord meant peace for all the world:

“Behold upon the mountains the feet of him
That bringeth good tidings and publisheth peace!”

And all the false prophets of Judah, ever speaking that which the people wished to hear, but never daring to state the plain unpopular truth, said: “Now your troubles are over. No evil shall come upon you!”

But the heart of Jeremiah wept in secret places and his eyes ran down with tears; for he saw as none before him had ever seen so clearly, that real salvation from evil was wholly an inner matter, correction of heart and thought, no superficial question of outward circumstance. He looked for no ease for his people, while their hearts were still so evil. And then began his long struggle, with those false prophets of the guilds who prophesied peace for hire. And he cried:

“Thus saith the Lord: ‘They have healed the hurt of the daughter of my people slightly, saying: Peace! Peace! when there is no peace. Hear, O earth, I will bring evil upon this people, even the fruit of their thoughts!’ ”

And he knew full well that either Egypt or Babylon would tread in Assyria's footsteps as tyrant over Judah, from whom there was no escape, save by the strength and courage of hearts so clean and faithful they dared to trust in God. And he stood forth boldly in the court of the temple and said: "If ye will not walk in the law of the Lord, this city shall be desolate, a curse unto all the earth!"

And the people were full of rage and they crowded about him, saying, "Thou shalt surely die!"

But while the people debated, A-hi'kam, son of Shaphan, who had read the book of the law in the ears of King Josiah, hastened to lead Jeremiah secretly out of the temple.

And Jeremiah cried, "O that I had in the wilderness a lodging place for wayfaring men, that I might go from my people."

And he went unto Anathoth to his brethren and the house of his father, to refresh himself in a land of peace wherein he trusted. But he was like a lamb or an ox that is brought to the slaughter; for even his brethren dealt treacherously. They spake fair words to his face, but they called a multitude after him, seeking his life and saying: "Speak no more evil prophecies lest thou die by our hand!"



Jeremiah driven by his own family from Anathoth. Background from a photograph of the village of Anathoth.

And Jeremiah returned unto Jerusalem, longing to give forth love, but everywhere meeting with hatred, loving the voice of joy, but forced to preach destruction, loving Judah with all his heart, but ever accounted a traitor.

And he sat alone in the city. He took no wife, neither had he sons nor daughters in the land. Not for him were the joy of the bride adorned with her ornaments, the light of the lamp at eventide, the laughter of little children. Yea, he sat alone like a pelican of the wilderness, a sparrow alone on the housetop. And he cried:

"Woe is me, my mother, that thou hast borne me a man of strife to all the earth, for every one doth curse me!"

Now it came to pass in the fourth year of Jehoiakim that Neb-u-chad-nez'zar, King of Babylon, went out against Pharaoh Necho unto Carchemish by the river Euphrates. The horsemen came up; the chariots raged! But the mighty men of Egypt were beaten and fled apace and Nebuchadnezzar stood forth, new war-lord of the earth.

Then was there rejoicing in Judah because their foe, Necho, had fallen, but Jeremiah said: "Nebuchadnezzar will come and destroy this land with fire."

And the people took Jeremiah and cast him into prison, and ever more clearly he saw that the hearts of his people had grown so hard with pride and self-satisfaction, that only utter destruction, the ruin of Jerusalem and carrying the people captive away to a foreign land, would waken them up to think, to acknowledge their faults and forsake them.

And he called Ba'ruch, his friend, and bade him write down on a roll, all the words he had spoken.

And he said: "Go and read from this roll in the ears of all the people."

And Baruch went to the temple, to the chamber of Shaphan, the Scribe, and he read: "The King of Babylon shall certainly come and destroy this land with fire!"



Jehoiakim in a rage destroys Jeremiah's scroll as he sits in his winterhouse with his princes. The lamp is copied from one found at Gezer. The bird is of clay, but the feathers are real feathers inserted in holes at the side.

And one went unto the King's house where the princes were sitting, and told them the words of Ba'ruch. And the princes sent to Baruch, saying: "Come with thy roll unto us."

So Baruch came and read the book; and the princes were afraid and said: "We will tell the king these words, but hide, thou and Jeremiah, that no man know where ye be."

And Je-hu'di read the words of the roll in the ears of the King. Now the King sat in the winter-house in the ninth month, and there was a fire on the hearth before him. And he snatched the roll from Jehudi and slashed it with a pen-knife and cast it into the fire till the roll was all consumed.

And he sent his servants to seize Baruch and Jeremiah; but they were hidden in safety.

And Jeremiah took another roll and Baruch wrote therein all the unpopular prophecies which Jehoiakim had destroyed.

Now Nebuchadnezzar came, as Jeremiah had foretold; Jehoiakim became his servant and paid him tribute three years. Then Jehoiakim rebelled and all the people with him.

And Jeremiah went down to the potter's house, and behold the potter wrought a work on the wheel. And the vessel that he made of clay was marred in his hand; so he made it again, another vessel as seemed good to the potter to make it. And Jeremiah took a vessel and went to the Valley of Hin'nom where the people caused their children to pass through the fire unto Moloch. And he cried:

"Thus saith the Lord: Behold as clay is in the potter's hand, so are ye in mine hand, O house of Israel. Because ye have forsaken me, and filled this valley with blood, I will make this city desolate. Even so will I break this people as one breaketh a potter's vessel that can never be made whole!"

And he hurled the vessel down to the ground and brake it before them all.

Then he went from the Valley of Hinnom to the court of the temple and said: "Thus saith the Lord: 'Behold, I will bring on this city all the evil that I have pronounced against it!'"



Jeremiah watches the potter make a pot on his wheel. The vessels are copied exactly from pots found at Gezer. Elaborate, geometric designs now have largely replaced the quaint animals of the next earlier period.



Pashur, the high priest puts Jeremiah in the stocks.

And Pash'ur, the High Priest, hearing his words, smote him in a rage and put him in the stocks within the High Gate of Benjamin. And the heart of Jeremiah was bitter and he cried: "Cursed be the day wherein I was born! I am in derision daily. Everyone mocketh me! I will not make mention of the Lord, nor speak any more in His name!"

But the words of the Lord were fire in his heart and he could not forbear. And on the morrow when Pashur came and brought him forth from the stocks, he cried aloud as before-time: "Thus saith the Lord: 'Judah shall fall to Babylon!' Thou Pashur, shalt die a captive, thou and all thy friends."

And Nebuchadnezzar came and bound Jehoiakim in fetters to take him to Babylon, and he made his son, Jehoi'a-chin, king in his stead. But in three months' time he returned and laid siege to Jerusalem, and Jehoiachin went out and gave himself up to the King of Babylon, and with him went his mother, the Queen, with all the palace officials.

And Nebuchadnezzar carried away captive unto Babylon, all the men of valor, the princes and the craftsmen, the carpenters and smiths, and E-ze'ki-el, the priest, the friend of Jeremiah; even ten thousand captives, with all the vessels and treasures of the temple and the palace.

And Jeremiah was no more young when he saw that long train of captives, the flower of the land he loved, depart to go unto Babylon. For twenty-nine years had he labored in vain to turn Judah back from her folly.

And many there were in those days who cried with a very great bitterness: "Why is this evil come on us? Why does an evil race conquer?"

And Ha-bak'kuk stood forth to question and challenge an honest answer. And waiting as on a watch tower, he heard the answer that came, and he said: "I will write it on tablets plainly that he may run that readeth it." And thus did Habakkuk write:



Habbakuk puts up his message on a placard that even those who run by may read it.

"The vision of final good is yet for the time to come; but at the end it shall speak and not lie. Though it tarry, wait for it, because it will surely come; for it is not the will of the Lord that the people should labor in the fire. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Now the King of Babylon made Zed-e-ki'ah, third son of Josiah, king over Judah. And Zedekiah paid Nebuchadnezzar tribute for nine years, but he hearkened not unto Jeremiah nor humbled himself before him.

And at the end of nine years, Pharaoh Hoph'ra came to the throne of Egypt in place of his father, Necho, and he began anew to stir up agitation among the little nations that they should rebel against Babylon. And Moab and Ammon sent messengers urging rebellion, to Judah. And Zedekiah rebelled, seeking horses and warriors of Egypt, while all the professional prophets promised a triumph to Judah.

And Jeremiah cried: "Mine heart within me is broken because of the prophets. The folly of trusting in Egypt!"



Jeremiah, as usual with the prophets, teaches the people by giving a dramatic sign. He comes forth wearing an ox yoke. Hananiah seizes the yoke to break it. Jeremiah's great struggle is now with the guild of prophets, public teachers of religion who from Elijah's day dwelt together in schools wearing a camel's hair garment girt with a leather belt. At first they honestly sought to guide the people wisely in obedience to the law of God, but in the time of Amos they were growing worldly-minded so the true prophets avoided them, and now in Jeremiah's time they were little better than hired agitators swaying the moods of the people according as they were paid. (page 431)

And he put on his neck an ox yoke of wood and stood in the court of the temple, crying: "Bring your necks under the yoke of the King of Babylon and live. Harken not to the words of the prophets that say unto you: Rebel; 'for I have not sent them,' saith the Lord. They prophesy a lie!"

Then Han'a-ni'ah, a false prophet, cried: "Thus saith the Lord: 'I have broken the yoke of Babylon. Within two years will I bring home again all the captives of Judah.' "

But Jeremiah said: "Amen. When thy words come true, then shall it be known that the Lord hath truly sent thee!"

Whereupon Hananiah raged and brake the yoke in anger from off Jeremiah's neck, crying, "Even so will the Lord break the yoke of the King of Babylon!"

But Jeremiah made answer: "Thou hast broken the yoke of wood, but thou shalt make for this people yokes of iron. Hear, now, Hananiah: The Lord hath not sent thee; thou makest this people to trust in a lie. Therefore thus saith the Lord: 'This year thou shalt surely die.' "

So Hananiah, the prophet, died in that same year.

And in the tenth month, the tenth day of the month, came Nebuchadnezzar with all his host and pitched against Jerusalem and built forts round about. And Nebuchadnezzar besieged the city till Pharaoh came up out of Egypt. Then Nebuchadnezzar withdrew to give battle to Pharaoh Hophra; and the people rejoiced in Jerusalem, saying: "The war is over!"

Nevertheless, Jeremiah said: "Do not deceive yourselves. The enemy will return; for though ye had smitten the whole of the Chaldean host, and there remained but wounded men among them, yet should they rise up every man in his tent and burn this city with fire."

And Jeremiah went forth to dwell for a time apart; but at the city-gate, I-ri'jah, captain of the watch, stopped him roughly and said: "Thou goest to join the Chaldeans."

And Irijah brought him to the princes, and the princes put him in prison in the house of Jonathan, the scribe.

But when some days were gone, the Chaldeans came again, as Jeremiah had said, and laid siege to Jerusalem; for they had defeated Pharaoh. Then Jeremiah said: "He that remaineth in this city shall die, but he that goeth forth to the Chaldeans shall live." Thus he spake as beforetime.

And the princes went to the king and said: "We beseech



Assyrians besiege a city on a hill, possibly Jerusalem. (Assyrian carving) For Pharaohs Hophra and Necho, see pages 250, 251.



Ebed-melech, the Ethiopian eunuch, draws Jeremiah up from the pit of mire. King Zedekiah, the weakling, stood in real awe of Jeremiah and wanted to help him, but was always afraid of the princes.

thee, let this man be put to death; for he weakeneth the hands of the men of war in speaking such words unto them."

And Zedekiah said weakly: "Behold, he is in your hands, for the king is not he that can do anything against you."

So they took Jeremiah and cast him into a dungeon that was in the court of the prison; and they let him down with cords. And in the dungeon there was no water but mire.

Now when E'bed-me'lech, the Ethiopian, one of the King's eunuchs, heard what they had done, he ran to Zedekiah, then sitting in the gate of Benjamin, and said: "My lord the king, these men have cast Jeremiah into a pit; and he is like to die of hunger."

And the King commanded Ebed-melech, saying: "Take him thence."

So Ebed-melech took thirty men and went into the King's house under the treasury and took thence old cast-off rags and let them down by cords into the pit to Jeremiah.

And Ebed-melech said: "Put these soft rags under thine armholes under the cords."

And Jeremiah did so; and they drew him up and he abode in the court of the prison till the day that the city was taken.

And Zedekiah at times sent secretly to fetch him thence that he might seek advice at his mouth; but he never had courage to follow his words. "I am afraid," he said; "afraid of the Jews lest they mock me!"

Nevertheless, in those days when the worst was come to pass, the old man, Jeremiah, straitly shut up in prison, dreamed, as Isaiah had dreamed, of a savior to come to Judah, a King of the line of David, who should rule the world in righteousness. He dreamed of a world made happy and free, singing in the height of Zion, flowing together to the goodness of the Lord, sorrowing no more at all.

And he spake his visions of comfort in the ears of all the Jews that sat in the court of the prison. And to show the certainty of his faith, that the Jews would return to Judah, he publicly bought of his cousin a field then overrun by the vast Chaldean host. He weighed out the money and said:

"Houses and fields and vineyards shall be possessed again in this land, whereof ye say, 'It is desolate, it is given to the Chaldean.'

"Again shall be heard in this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride!

"Thus saith the Lord: 'In those days I will make this covenant with Israel: I will put my law in their inward parts and write it in their hearts!'"



Jeremiah weighs out the money to buy of his cousin Ha-nam'e-el the field then overrun by Chaldeans, that thereby he may encourage his people to believe the fields of Judah will again be possessed by Jews.

And the city was besieged unto the eleventh year of King Zedekiah; but in those days there was no more bread, and the city was broken up. And all the princes of Babylon came and sat in the Middle Gate. And when Zedekiah saw them, he fled with his men of war, and they went forth out of the city by night, by way of the King's Gardens, by the gate betwixt the two walls. But the Chaldeans pursued them and overtook Zedekiah racing in his chariot across the plain of Jericho, and they brought him to Nebuchadnezzar at Rib'leh on the O-ron'tes.

Then the King of Babylon slew the sons of Zedekiah before his eyes. He also slew all the nobles of Judah. Moreover he put out Zedekiah's eyes and bound him with chains to carry him to Babylon. And he sent his servant Neb'u-zar-a'dan, captain of the guard, to Jerusalem. And Nebuzara-



Zedekiah flees by night through the gate between the old wall of David and the later wall of Hezekiah, and down across the green patches of kitchen garden called the King's Gardens, to escape to Jericho.



Zedekiah and his sons are brought before Nebuchadnezzar at Riblah on the Orontes. See page 323.

dan burnt the House of the Lord and the king's house and all the houses of Jerusalem and brake down the walls round about. And the pillars of brass that were before the temple, and the bases, and the brazen sea, did he break in pieces and carried the brass thereof to Babylon. And all the vessels of the temple and such things as were of gold and silver did the captain of the guard take away, and all the best of the people, saving only a miserable remnant, poor husbandmen and vine-dressers, left to till the soil.

But Nebuzaradan took Jeremiah out of the court of the prison and set him free, because he had counselled submission unto King Nebuchadnezzar. And Nebuzaradan said unto Jeremiah: "Go where it seemeth good unto thee. If thou wilt come to Babylon, I will look well unto thee."

But Jeremiah refused the ease and comfort of Babylon. For the great love he bare his people, he chose to remain with the remnant. And he saw Jerusalem desolate, a blackened heap of ruins, she that was called "the perfection of beauty, the joy of the whole earth." He saw her children crying for bread, her people swooning for hunger. And he cried from the depths of his sorrow:



Ah, how the city sits solitary; she that was full of people!
 Ah, how she sits as a widow; she that was great among nations!
 A princess among the provinces; how is she tributary!

Behold how she weepeth in darkness; tears on her cheeks are falling;
 Behold, among all her lovers, none there are left to comfort;
 Basely her friends become traitors, bitter foes to her greatness!

Captive the land of Judah because of her affliction, because of
 her great oppression!

Captive she dwells among heathen; nowhere can she find resting.
 Crying, her persecutors, come crowding to overtake her.

Deep mourn the ways of Zion; deserted her solemn assemblies,
 Desolate are her gates; her priests are dreary with sighing.
 Desolate are her virgins; in bitterness is she dwelling.

Enemies dare to rule her; her adversaries do prosper;
 Evil hath fallen upon her, for the multitude of her transgressions;
 Even her little children, are taken away as captives.

From the fair daughter of Zion, her majesty is departed;
 Fleeing like harts, her princes nowhere find them a pasture,
 Forth have they fared without strength, fleeing before the pursuer.

The Lamentations of Jeremiah is written in acrostics, the various stanzas beginning with successive letters of the alphabet and featuring that letter. Hebrew poetry had no rhyme but often used acrostics and repetition of phrases.



Obadiah the prophet, in the days of Judah's trouble, sees the Edomites come down from their cliffs and stand at the cross-ways among the green terraced hills of Jerusalem's countryside, to cut off escaping Jews and deliver them back to Babylon. The book of Obadiah is one long grievous outcry against the people of Edom.

And in the day when the stranger carried off Judah captive, Edom came down from her cliffs and stood on the side of Babylon. Her folk rejoiced over Judah. They entered the gates of Jerusalem and laid hands on her substance. They shed the blood of her children. They stood at the cross-ways to cut off those that escaped and deliver them back to Babylon. And O'ba-di'ah, the prophet, cried in anger against them:

"Thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart: 'Who shall bring me down?' 'though thou exalt thyself as an eagle, and though thou set thy nest among the stars, thence will I bring thee down,' saith the Lord."

But Jeremiah found comfort; and he said to himself: "It is good that a man should both hope and quietly wait for the salvation of the Lord. He doth not afflict willingly nor grieve the children of men. Let us search and try our ways and turn again to the Lord."



Ishmael the outlaw, and his wild robber band slay Gedaliah, governor of Judah, as they celebrate the feast.

Now Nebuchadnezzar left, as governor over Judah, Ged'-a-li'ah, a Jew, grandson of Shaphan, the scribe, the friend of Jeremiah; and Jeremiah went and joined himself unto Gedaliah at Mizpah; and thither were brought for safety the daughters of Zedekiah, who had escaped the butchery whereby their brothers were slain; and thither came all the Jews who had fled round-about for refuge.

But Ish'ma-el, an outlaw, a wild unruly fellow, born of the princes of Judah, had fled across the Jordan to Ba'al-is, King of Ammon. And Ba'al-is hired Ishmael and his free-booting robber band to go and slay Gedaliah.

And Jo-ha'nan, captain of Judah's host, came and warned Gedaliah, but the governor, nothing heeding, made a feast for Ishmael; whereat the band of Ishmael secretly rose and slew him, his household, and his men.

Then they went down to the town, took captive the sad young princesses with their eunuchs and all the people, and started to make off to Ammon.

Hotly Johanan pursued them. Two of Ishmael's band he slew; the people he delivered; and Ishmael himself he forced to flee at topmost speed to seek the shelter of Ammon.

Then Johanan and the people feared lest Nebuchadnezzar should say: "The Jews committed this murder. Punish them severely!" And they thought to flee into Egypt.

But Jeremiah said: "Flee not; for ye have done no wrong!"

Nevertheless, the people would not obey Jeremiah; they took the old man and the princesses, and fled across the desert, till they saw rising up from the low mud-swamps and heron-haunted lagoons, the tall square tower of Daph'nae, a frontier fortress of Egypt, where dwelt Pharaoh Hophra's mercenaries, hired soldiers from Greece.



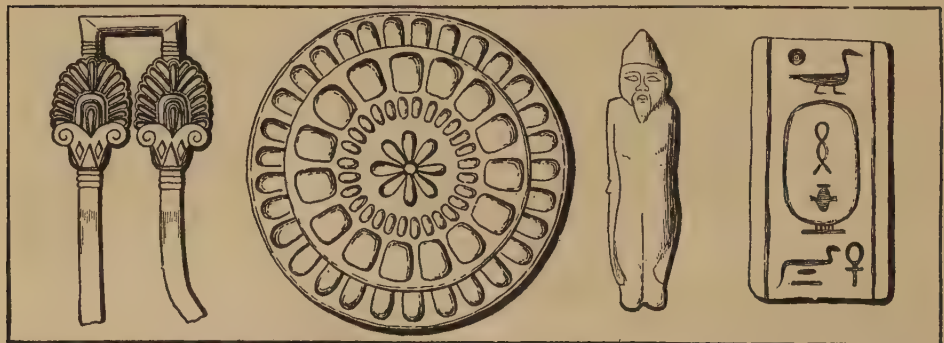
The sad young princesses, daughters of Zedekiah, in company with Jeremiah, flee into Egypt. They see before them Tahpanhes, and the hired Greek soldiers of Pharaoh Hophra. Jeremiah is carried to Egypt much against his will; for he has warned the people that they have done no harm and would not need to flee.



Greek figures such as Jeremiah must have seen on the streets of Tahpanhes, an old man, two dancers, and a dancing girl from paintings on Greek vases found at Tahpanhes. Later Pharaohs hired many Greek soldiers. (Page 249.)

And Hophra sent word to the princesses to use the tall square palace, and the Arabs call it to this day: "The Castle of the Jews' Daughters."

And the Jews settled down in Egypt. But in the stubbornness of their hearts, they once again burned incense unto the Queen of Heaven. And they said: "When we worshipped the Queen of Heaven we had enough to eat and were well and saw no evil. Let us worship her again."



A golden tray handle inlaid with color, which was part of a gold tray that may very probably have been used by the two exiled princesses to whom Pharaoh Hophra gave the use of rooms in the tower; a limestone cake-mould in which perhaps cakes were baked for the princesses; a rude, little stone figure of a captive (Hebrew perhaps) with which the Greek soldiers at Tahpanhes played a game, lined out on the sand; and the plaque of Pharaoh Hophra himself. All these were found at Tahpanhes or Daphnae, as the Greeks called it.



Jeremiah rebukes the Jews to the last days of his life, while the Greeks of Tahpanhes look on. The brickwork before the tower under which the Bible says Jeremiah buried the stones, has been discovered at Tahpanhes.

Even here, in these last days of trouble, Jeremiah was forced to cry, as he had all the years of his life: "No good ever came from serving the Queen of Heaven. It was because you worshipped her that this evil has come upon you."

And he laid great stones beneath the brickwork pavement of the tower, thundering forth stern reproaches: "Ye disobeyed God in fleeing; for He bade you remain in Judah. But ye shall not, through disobedience, escape from Nebuchadnezzar! He will follow you hither and set up his throne on these stones."

Staunchly the old man stood, ceaselessly proclaiming, in spite of all his weary years of bitter disappointment, that real peace can come only from cleansing the heart and spirit; from inner purification and obedience to God.

But the people said: "We will not hearken to thee; we will certainly do as we please." And they went on making cakes to worship the Queen of Heaven.

And the fire-burned ruins of Daphnae with a cylinder of Nebuchadnezzar found in the blackened heap, show that Nebuchadnezzar did, indeed, destroy Daphnae, set up his throne on the stones, and chasten the Jews again.

Ezekiel, the Scholar, the Watchman of the Captivity

For seventy years the captives languished in sorrow in Babylon, ever longing for home and the pleasant places of Judah; and they sang from the depths of their grief:

By the rivers of Babylon there we sat down,
Yea, we wept when we remembered Zion.
We hanged our harps upon the willows in the midst thereof;
For there they that carried us away captive,
Required of us a song;
And they that wasted us, required of us mirth,
Saying: "Sing us one of the songs of Zion."
How shall we sing the Lord's song in a strange land?

And before the fall of Jerusalem, their hope rose ever anew that Judah would smite the tyrant, and they should soon go home. And the false prophets said as heretofore: "Your captivity will be short."

And the people believed their words and followed their old evil ways, setting up idols in Babylon even as they had in Judah.

But there dwelt with the captives in Babylon a friend of Jeremiah's, Ezekiel, the priest, a student and a scholar, who had gone with the first train of exiles. And Ezekiel dwelt with his wife in an house on the river Che'bar; and he stood as a watchman unto his people, speaking the plain, unpopular truth against the lying prophets.

And when the false prophets said: "Judah will soon be victorious," Ezekiel got himself forth into a public street. He took a tile and built a mimic city upon it. He took sticks and stones and built a mimic fort, and a mimic camp, and set up toy battering rams round about. Moreover, he took an iron pan and set it up for a wall. And when a crowd had gathered to see what he was about, he cried:

"Thus saith the Lord: 'This is Jerusalem.' "



Ezekiel builds a mimic city as he dwells among the exiles in Babylon, and when his people draw near, he destroys his city before them all, to show what is soon to be the fate of Jerusalem. Ezekiel, though much younger, was a friend of Jeremiah's, and he carried on in Babylon the work that Jeremiah did in Judah, urging his people to inner cleansing of mind and spirit as the only way to safety, happiness and peace. He dwelt much, too, on the fact that each man is responsible for himself alone. "The son," he said, "shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; but each shall be rewarded according to his own doings." Ezekiel spoke much in figures and drove his points home by acting out dramatic signs and symbols.

And Ezekiel smote his city and destroyed it before them all.

And he went unto his house and brought forth all his household stuff in the sight of all the people, bearing it on his shoulders as one that goes into captivity, and he said:

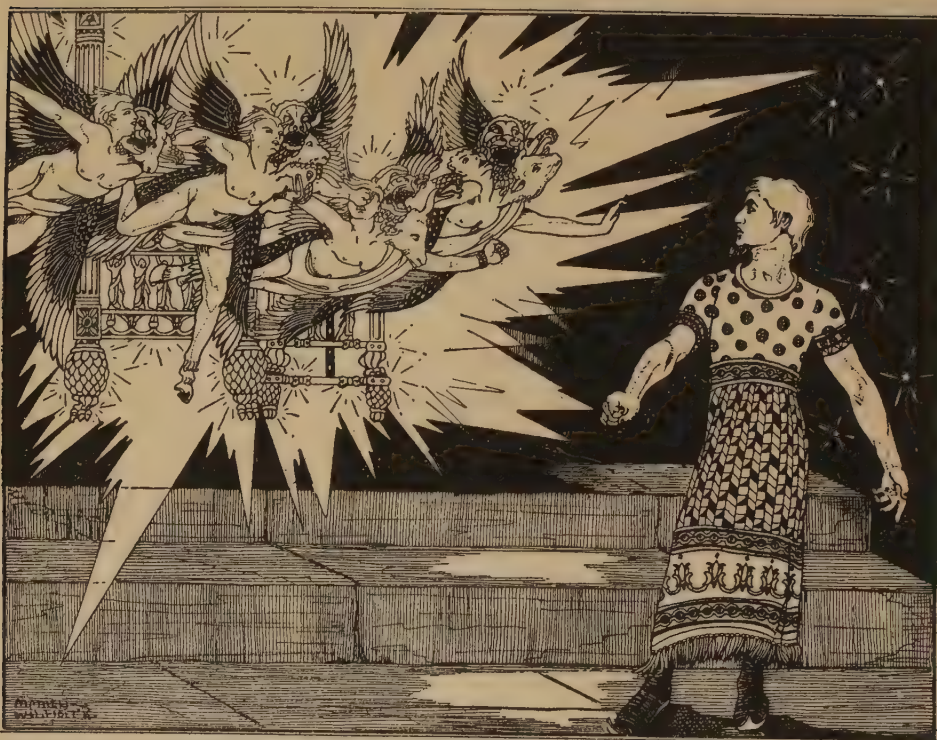
"So shall they of Jerusalem remove and go into captivity. Cast away from you all your transgressions and make you a new heart and a new spirit, for why will ye die, O house of Israel. For 'I have no pleasure in the death of him that dieth,' saith the Lord God. Wherefore turn yourselves, and live ye."

And the people came unto Ezekiel and sat before him and heard his words. With their mouth they showed much love, but their hearts went after their covetousness. They talked against Ezekiel by the walls, and in the doors of the

houses. And lo, Ezekiel was unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they heard his words but they did them not.

Nevertheless, Ezekiel was lifted above his grief by the splendor of dreams and visions,—the glory of God in brightness flashing across his thoughts, visions of fire and amber glow; of lamps and lightning and burning coals; of shining figures and sapphire thrones shedding the hues of the rainbow. So was he lifted up and carried away in dreams.

But now in the last sad days before Jerusalem fell, the



Ezekiel was a man of visions, of visions sometimes confused but always fiery and glorious. His mind was aflame with a keen, stupendous sense of the glory of God and he thought of that flaming glory as an amber cloud of brightness surrounding a sapphire throne, about which attendant cherubim flew gleaming like burnished brass, the noise of their wings like great waters. These cherubim of his dreams each having four faces, one of a man, one of a lion, one of an ox and one of an eagle, though their outward form was doubtless shaped from the winged bulls and lions of Babylon, expressed the brilliance and courage, the strength and swift easy movement of those winged thoughts in the heart of man that wait on the glory of God.

wife of Ezekiel died; the desire of his eyes was taken away at a stroke; but he neither wept nor mourned with outward show of mourning; for he bound his head-dress upon him and put his shoes on his feet and walked abroad as aforetime. And the people wondered and said: "Why cometh Ezekiel forth, making no sign of mourning?"

And Ezekiel answered and said: "I do this for a sign; for there cometh on you likewise a sorrow too deep for mourning. So shall Jerusalem, the joy of thy glory, be taken away from thee."

And one that had escaped out of Jerusalem came and said: "The city is smitten."

Then Ezekiel gathered his people together and gave them comfort, saying:

"Behold, Judah is as an heap of dry bones in the midst of a valley; but the spirit of God as the breath of wind shall enter these bones, and they shall rise up and live. Thus saith the Lord: 'From all your filthiness will I cleanse you. And ye shall dwell in the land that I gave unto your fathers.' "

So Ezekiel stood as a watchman guarding the truth for his people, and after him rose others, even such as Daniel, and that tender, Unknown Comforter, who left no name behind, because his words were copied into the Book of Isaiah, he who cries so compassionately from the fortieth chapter and onward: "Comfort ye, comfort ye, my people, saith your God."

These men and the sacred books, far greater in number now than they had been before in the days of the prophet, Isaiah, kept the knowledge of God alive in the hearts of the sorrowing captives. Slowly those homesick wanderers, the flower of the people of Judah, ceased their most glaring sins. In the long weary days of exile, they cast their idols aside, and came, as a race, to acknowledge, at last, the one God of Israel.



Prince Zerubbabel, in the softly draped Persian costume of his days of exile, encourages the people to rebuild their homes and the temple. He is aided by the prophet Haggai and the prophet Zechariah, who loved beauty and the laughter of children and the merry bells of the horses. For the Conquest of Babylon by the Persians see page 325.

The Return of the Captives to Judah

Now in Daniel's latter days, Cyrus, the Persian, came and laid siege to Babylon, and took it and made himself king in Babylon. (538 B.C.) And Cyrus had no mind to grind down captive peoples. He sent as many Jews as wished, under their Prince Ze-rub'ba-bel of the royal line of Judah, back to the City of David to build the temple anew.

And the people built themselves houses and labored to build the temple, encouraged by Zech'a-ri'ah and Hag'ga-i, the prophets.

And Haggai said: "Be strong, O Zerubbabel; be strong, all ye people and work; for I am with you, saith the Lord!"

And Zechariah cried, his spirit bright as a raincloud, promising showers of refreshment: "Sing and rejoice, O

daughter of Zion. The Lord your God will save you; for how great is his goodness and how great is his beauty! There shall yet old men and old women dwell in the streets of Jerusalem; the city shall be full of boys and girls playing in the streets thereof; and in that day, shall be written on all the bells of the horses: 'Holiness unto the Lord!' "

So Judah remained a province subject unto Persia. But after an hundred years, in 445 B.C., Ne'he-mi'ah, the Jew, cup-bearer to Ar'ta-xer'xes, heard how miserable still were his people back in Judah, because their city lay without walls open to every foe; and he got permission to go as governor of the land. By night, he rode out on an ass and sorrowed over the fallen walls and the gates that were burned with fire. And thereafter he urged the people to build the walls anew.

Then San-bal'lat, the Samaritan, with To-bi'ah, the Ammonite, and others who hated to see Jerusalem rise again in strength, mocked at him and said: "What do these feeble Jews? Do they think to give life to an heap of rubbish?"

And they said to the men on the walls: "We will come and slay thee, and cause this work to cease!"



Sanballat, the Samaritan, and Tobiah, the Ammonite, mock at Nehemiah and the Jews as they rebuild the wall.

Therefore Nehemiah made a prayer to his God and set a watch against them; and they that labored on the wall wrought with one hand in the work and held in the other a weapon. And Nehemiah rested not; neither did he, nor his servants, nor his brethren, nor the men of the guard which followed him, put off their clothes, save that everyone put them off for washing.

Then Sanballat and Tobiah tried to trick Nehemiah, sending him a message to urge him down from the walls, that they might secretly slay him; but he answered them only thus: "I am doing a great work. Why should I come down to thee?" And naught could tempt him down.

And Ezra, the scribe, aided Nehemiah, and began the business of gathering together the sacred books of the Jews.

And when the walls were done, all the people came as one man, thronging unto the place before the Water Gate. And Ezra, the scribe, stood on a pulpit of wood, built for the purpose, high above them all, and he read to the people from the book of the law of the Lord. And the people lifted up their hands and bowed their heads, and worshiped the Lord. And Ezra read the book distinctly, and gave the sense and caused the people to understand the reading. And Nehemiah said: "This day is holy unto our Lord. Be glad in it and rejoice; for the joy of the Lord is your strength."

And all the people made mirth because they had understood the words of the law. And they went and fetched olive branches and palm branches and made booths in the streets and dwelt in them for a season. And there was very great gladness.

So the Old Testament ends, the people faithful at last to one God, and following His law with real understanding.

The Hebrews gave the world no gifts of art or architecture, of organization or government. They were a little nation, small and unimportant in the outward paths of history, but

they gave the human heart its greatest inspiration, sympathetic knowledge of one vital, living God, whose power is the life of the universe and the urge to everything good within the hearts of men. The Greeks sought perfection in beauty; the Hebrews sought it in righteousness. Though the mass of people never rose to the heights of their greatest men, their knowledge of God increased with every generation. With each new spiritual seer, God's nature of goodness and beauty, of round and whole perfection, was ever more clearly seen, and man's assurance of lasting joy in striving to be perfect even as God is perfect.



Ezra the scribe, reading the words of the Bible to the people. Ezra did much to help in gathering together the sacred books of the Old Testament, aiming to inspire his people again with some national life and spirit.

Parts of the Book of Kings are among the oldest material in the Bible. These public records were kept in the time when the acts narrated took place, but were worked over and edited, and did not take final form until about 550 B.C., in the days of exile in Babylon.

The books of the prophets took shape about the time of the prophets, but the Pen'ta-teuch or first five books of the Bible, (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), though they have much old material, doubtless dating back to Moses, were not put in final form until the time of Ezra, when Joshua and Judges were also re-edited, and the Book of Chronicles gathered together, a much later work than Kings. The Old Testament was originally in Hebrew, but after the return from exile, Aramaic became the language of common speech. The oldest edition of the Old Testament in existence today, is written in Greek. It was made by the Jews in Alexandria about 280 B.C., and is called the Sep'tu-a-gint.

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